

# The Game at Chesse. 2

A metaphoricall discourse shewing the present estate of this Kingdome.

The Kings, the Queenes, the Bishops, the Knights, the Rooks, the Pawns.

The *Knights* signifie the high Court  
of *Parliament*;

The *Rookes*, the *Cavaleers*.



London, Printed for Thomas Iohnson, Febr. 2.

Anno Dom. 1643. 1642

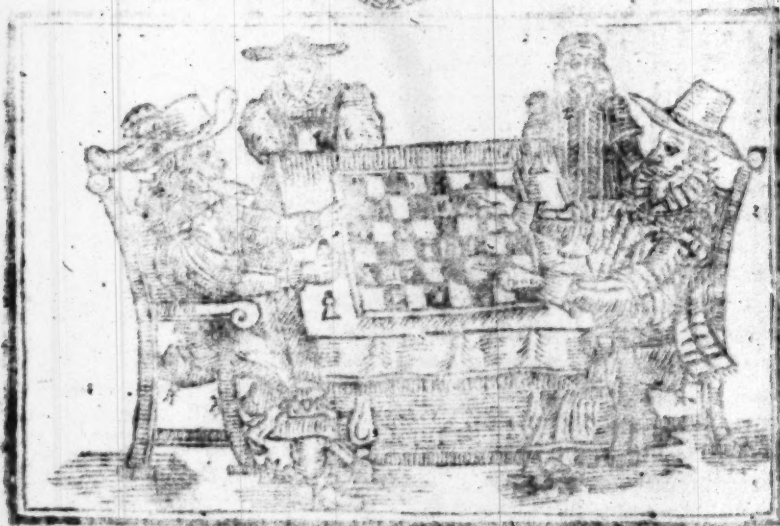
# The Game at Chess.

A metaphorical discourse shewing the present estate of this Kingdom

The Kings, the Queens, the Bishops, the Knights, the Rooks, the Pawns.

The Knights signify the high Court of Parliament.

The Rookes, the Cavaliers.



London, Printed for Thomas Johnson, Feb. 2.

1643.



*The Game at Chess.*

**A Metaphoricall Discourse,**  
**shewing the present estate of**  
**this Kingdome.**



O discourse of the excellency and antiquity of the noble *Game of Chess*, would require a farre larger volume then my occasion will permit to write, my intention being onely at the expression of this Kingdomes affaires, which fely may be Allegorically described by the battaile of the *Chess*: yet cannot I omit to tell

you, that this *Chess* is the ancientest of all games of that nature, being invented (as is credibly affirmed) by *Xerxes*, King of *Persia*, many yeeres before the nativity of our Saviour, to avoid idlenesse among his souldiers, when hee led those great and stupendious armies that dewelled mountaines, and drunke up rivers in their passage into *Greece*: and indisputably, it is allowed to be the most excellent and ingenious of all games, being far superior to Cards or Tables, which depend as much on the uncertaine disposition of chance, as upon the gamers skill or cunning, when this of *Chess* is meerly directed by the strength of wit and judgement: the *Spaniard*, whole

gravity in carriage is famous above all Nations, having it in so much esteeme, that they will allow any stranger to be a Gentleman, that can play at the *Chess*. But according to my promise, to avoid prolixity, I shall briefly set my promised Allegory.

First, we must take into consideration, who are the principall combatants in this battell, and wee shall finde to be two different armies, Black and White; over each of which is a King, and Queen; their assistants, *Bishops*, *Knights*, *Rooks*, and *Pawnes*.

And first for the King, he is the principall leader of one of his men, the Queen as his Lievtenant Generall, the *Bishops* his Counsellors, the *Knights* his supreme Officers, the *Rooks* and *Pawnes* his Gentlemen or Cavaliers, and mercenary souldiers. This being presupposed, the application of this Allegoricall Game will be very easily alluded to the present business of this Realme.

First, the blacke Army at *Chess*, signifies justly and aptly his Majesties, which hath produced so many blacke and bloody effects in this Kingdome, and so many plunderings, rapines and murders, that the beaurious face of this pleasant Land is bestained and bedewed with blood; the Inhabitants thereof heare and terrified out of their peaceful dwellings, their goods dispoyled and taken away by his Majesties *Rooks*, namely the Cavaliers; and if the Euxine sea is called the blacke sea, out of its blacke effects, certainly by the same reason that may be termed the blacke Army.

The white Army, which is the Ensigne and Badge of Innocence, betokens the Parliaments Army, raised for the security and safety of the Common-wealth, against the blacke Army of Malignants. His Majesty moves as doth the king at *Chess*; after the motion of his *Pawnes*, *Rooks*, *Knights*, *Bishops* and *Queen*; and according as they thrise is the success in the battell; how evidently in this paralleled with the Kings proceedings. First his *Pawnes* move, these were those pulke Courtiers, that began the afflictions of this

this Kingdome first gave life to those fearefull and oppressive Monopolies, begging such things to themselves as were destructive to the essence of the peoples liberties, and the fundamentall Lawes of this Kingdome; and when they, like common souldiers, or souldier hopes, had led the way to this game of death and destruction, forward steps the *Rogues*, viz. the Cavaliers, young Gentlemen of as desperate fortunes as conditions, and they fall pell mell into the conflict, perceiving the white *Knights*, viz. the honourable the high Court of Parliament assembled to stop the violent torrent of the *Puritan* proceedings, instill into his Majestie, that there was no safety for him, against the endeavours of the white *Knights*, if he did not straight forsake their association, and betake himselfe to open hostility and armes, that so this Kingdome, which in the precedent yeeres of his father, and his owne peacefull raigne, had bene governed by the Lawes and Justice; might fall into the hands of the souldiery, that they whose armes had long time rusted in ease might againe be put into use, that they who had no estates at all might have a military licencious priviledge to prey upon the estates of others, which how they have done is to the whole Kingdome perspicuous; and communicating their intents with the blacke *Knights*, namely, such of his Majesties Cabinet-Councillors and the discontented Nobility (as either ambition, or their owne passed crimes had rendered obnoxious to the just censure of the white *Knights*) they found them ready to assist their malevolent and ungracious purposes, and they in their degree, as they are at *Chesh*, being heere the King, with open out-cries, instill into his Majesties too credulous eares unheard jealousies, feares and suppositions, and intimated to him, that the white *Knights* intended to abridge his Royall prerogative, and quite contrary to the dignity of Kings to confine the Regall power to limits, and lessen his authority descendent to him from his Ancestors; but fearing their owne persuasions would not be prevalent enough to set him into open hostility with

the white *Knights* they draw into their confederay the *Bishops*, who apted for innovations readily joyned in the conspiracie, telling his Majesty, that the purity of Religion was perverted; that divers new and unheard of Schismes and Heresies were crept up in the Church, of which he was bound to be the Defendor; that the white *Knights* by reducing an *Annarchy* upon the Church, sought to inflict the same upon the sovereignty, that their power Ecclesiasticall being *de jure Divino*, was correlative and consistent with Majesty; and if that the one were taken away, the other could not stand, using all the subtle persuasions ambition and malice (which are two pernicious counsellors) could invent, to set afire the adust melancholy in His Majesty: the Queen too (wrought upon by their means) incensing the King to this dissension with the white *Knights*, namely, his Parliament, at last it tooke effect according to their wishes, and his Majesty pretending hee could not be in safety at his owne Palace, withdrew himselfe thence into the North, (after the transportation of his Queene) who, as his Lievtenant Generall, was to furnish him from beyond the Seas with forraigne supplies, and from the North, as the Proverb testifies, can come no goodnesse, and there drew his army of *Pawnes* and *Rooks*, Cavaliers and Malignants, *Knight* and *Bishops*, discontented Nobility, Gentry and Clergie together, and with banner displayed, resolved to bid the white *Knights* battell, who seeing themselves so endangered by the malice of their enemies, began to bestir themselves, summoning their *Pawnes*, namely, well-affectted souldiers, their *Rooks*, valiant Gentlemen and loyall subjects; their *Knights*, those of the Nobility and Gentry, that stood for the good of the Kingdome, and liberty of the Subject; their *Bishops*, the religious and untainted Clergie, they created themselves in stead of a King and Queene, a Lievtenant Generall, and a Generall to mannage their army, and fight the Lords battells against that blacke Regiment of Cavaliers, and so advanced to-  
ward

ward the Enemy. The game at *Edgworth* being now begun, first fell to it the *Pawnee* on both sides, the *Rooks* and *Knights* fighting with much fortitude and courage; the innocence of the cause on the white *Knights* side so animating their valiant *Pawnee* and *Rooks*, that on the black *Rooks*, the Cavaliers, they fell with much force and violence, disordering their Ranks, taking divers of them prisoners, and slaughtering others; for the blacke *Bishops*, they were taken prisoners by the white ones, and their *Knights*; and according to the custome of *Chess*, put into a bag, divers of them being imprisoned and the wings of their authority which soared so high, clip'd so neare, that they can now fly no more then tame Jack-dawes. But yet the fight was not ended, those sturdy Knaves, the blacke *Rooks*, the Cavaliers, rallying themselves againe together, and as it were leading His Majesty captive to *Oxford*, have there intrenched themselves, and made since divers attempts upon the white *Knights* forces, whose Generall (vigilant on all occasions that might advantage this parties cause, and secure the Common-wealth) hath met those mischievous *Rooks* divers times, and given them strange and advantagious overthrowes; yet they according to their naturall condition, perverse and malignant, will not be perswaded to submit to authority, or to suffer the Kingdome to be in peace, but with continuall excursions and irades, they invade the Subjects Estates and Persons that continue firme in their Allegiance to the King and the white *Knights*, plundering their Houses, and enforcing their wives and daughters to their lusts; so that the cry of their iniquity hath even ascended up to heaven, and called out on the divine omnipotence for vengeance against their bestiall and abominable cruelties. The blacke *Bishops* in the meane time stirring up the people to their part, by wresting Texts of Scripture to serve their purpose, so that when this battell at the *Chess* between the white and blacke Houses will be ended, surpasses my skill in  
pre-

prophecie, to determine. The only way to end this desperate  
 conflict in my opinion, were if His sacred Majesty would  
 be pleased to hearken to the counsels of the white *Knights*,  
 and re-associate himselfe with them; giving up his black  
*Pawnes* and *Rocks*, His Cavaliers and Malignants, to the im-  
 partial hands of *Gregory*, who would finish all their machi-  
 nations and designs with a comfortable halber. If His High-  
 nesse would please to put the residue of His blacke *Bishops*  
 into the same bag where their fellowes are; and for his  
 black *Knights*, give them up to be judged by their *Peers*, who  
 would censure them with all equity according to their de-  
 merits, and so returne to His proper residence with His Queen  
 to *London*; and then no doubt this fatall game at *200*  
 would be finished, till when, it is likely to continue in all  
 force and vigor.

# FINIS

The Latest <sup>3</sup>  
INTELLIGENCE

Of Prince *Ruperts* proceeding in  
*Northampton-Shire:*

AND ALSO  
Colonell *Goodwins* at *B R I L L:*

Both exprest in two Letters, from  
hands of good Quality.



London-Printed *February 2. 1642.*

The Last  
INTELLIGENCE

Of Prince Rupert's proceeding in  
New-England

AND ALSO

Colonell Goodwin at R. I. E.

Both express in two Letters from  
hands of good Quality.



London Printed by J. Sturges at the Sign of the Anchor in St. Dunstons Church-yard 1682.

(r)  
Intelligence of Prince Ruperts proceed-  
ing in Northamptonshire.

**I**T is true that foure hundred of our men going towards *Daintry*, and appearing in an uncertaine way about *Norton*, and *Borlambills* in divers bodies, some of the lads of our Town stole away from their Leaders, one foure of them, and came to *Norton*, where they found some Cavaliers pillaging Master *Brittens* house, who upon the approach, offered to shoote at our men, but their Pistolls would not off, but their Muskets did, and killed two of them, and toke the third prisoner, who they brought hither, whereupon the rest fled, and found the Earle at Supper, and told him, that *Northampton* forces with the Country, to the number of foure or five thousand were at *Norton*, and would be in the Towne presently, the Earle quaked for feare, and his knife fell out of his hands, cried horse, and some leapt over the Table, and all away, as you have set it down, without his luggage, but vowed hee would ere long come backe and be revenged, which accordingly hath done, for on Tuesday last there came from *Oxford*, *Banbury*, and other forces, foure Regiments of Horse, and Dragoneres, to the number of foure thousand five hundred at least, as all Relations have it. *Rupert* and *Maurice*, were there for certaine, and the Duke of *Lennox* his Troope, and Lord *Digby*, and quartered themselves in all the Townes about, and sent some of their Troopes to *Tardly* and *Asby*, so that we verily expected the Town should be surrounded ere morning, so that we were faine to put off the Fast, and doe what we could to

get the Country, in our chiefe strength being absent with the Lord Gray who came in the morning with their horses in pretty good number, and in the afternoon went out in two or three Troopes, and found that they were pillaging in all the Townes, but durst not ingage them, because their great body were sower, though the Country fellows much desire it, and were ready to murther for want of liberty to doe it, yet it was granted that some out of every Troope should goe, who accordingly to the number of sixty did, but when they came where they were, they durst not venture on them they were so many, and kept such good guards, yet another Company were permitted to goe towards *Davertry*, who made their Scouts flie, and gave an alarme to the maine body, but all came in againe on Wednesday night, or Thursday morning, some Towns about *Crick* and *Killsby*, and *Yellowtoft*, assembled themselves, and came together to *Crick*, where a company of them were pillaging, fell on them, kild one, tooke one prisoner, and drove them all away in great disorder, and that day they all departed from *Daintry*, and these parts towards *Sontham*, where there was a Faire proclaimed to sell their pillage, and about 60 Carts laden with mens goods were carried thither, in the midst of the Army, and yesterday accordingly the Faire was kept, and divers went thither to buy their owne and neighbours goods, and had them reasonable, yet to set a colour upon the businesse, Prince *Rupert* caused a fellow to be hanged at *Daintry* for plundring on Thursday night, and would not let him be taken downe till morning, that people might see, that the whole Army came thither to plunder against his will, and the Faire was kept in his presence against his will, and if any refused to send their Carts to carry

carry the goods to the Paire, he sent for them, and that at-  
 tended to hang them up against his will; among others *Mr.*  
*Lacy of Persh* is greedily pilaged; all his hopes and tre-  
 asures things to the value of 500 pound are left; and old  
*Master Doodhally* lost all; but the very clothes he had upon  
 his back; only they did not offer any violence unto this  
 person, but gave him liberty to sit in his Chaire, and take  
 his ease; whilst they poore soules, were sweating up and  
 downe his house, lest any thing of mine should be omitted;  
 yet he served them one trick for all their vigilancy; they  
 had left a very fine paire of sheetes upon the Table in the  
 Hall, which he observing, took his time, when they were  
 busie, stole from them, and clapt them in the Chaire  
 whetain he sat; and they thinking no harme, did not mist  
 them, if he had been taken and discovered; I believe they  
 would have laid them to his charge, and wondered an old  
 man durst be so light-fingred; Well, the *Fair of Dunbar*  
 being ended; they came againe last night to *Dunrye*, and  
 other Townes; and make Proclamation, that such as will  
 send in Dragoneers unto them; according to the War-  
 rants, and other necessaries, shall not be medled with; such  
 as will not, they shall not leave them a house to plow their  
 Land, nor liberty to sow, and I assure you the Country  
 people are at a great stand, for they see their forwardnesse  
 and resolution to serve the Parliament hath brought this  
 desolation upon them, and nothing done to ease them; nor  
 relieve them, and let me tell you this, that if the Country  
 once be brought to come in to them, and take their part,  
 which is by all the art and industry that may be by *Digby*  
 and others laboured on that side, and by young *Sawyer*,  
*Master Lanes* son, and others on that side, about *Kettering*,  
 this Towne will not be able to hold out against them, and  
 that

that they ayme at, and if it be lost, all the Countries  
round about will follow, and then they will for certaine  
march up to London, for they said to Master *Thomas*  
*Knights* wife of *Byfeld*, that the Earle of *Essex* would  
not stir, and they were not to expect any help from him,  
and well they might, for he writ us words, that if these  
forces continued hereabouts, he would either send us help,  
or draw him back another way, and here was talk that he  
would come to *Middling* or *Oxford*, but there is nothing  
done that we yet heare of.

Yesterday being Saturday, we sent two companies of  
Dragoners out, one towards *Humbly* and those parts, least  
any should returne in small companies to pillage, who  
came in about two of the Clocke this morning, and saw  
nothing, the other to *Aldeon* nere *Griffith*, to fetch one  
*Butler* a notable Malefactor in, but hee shut his doores,  
and refused to obey, so the Lieutenant that led them,  
bringing up his souldiers, was shot first in the thigh, and  
then turning his horse about, was shot in the side dead,  
which the souldiers seeing, brake open the doore and  
hewed him in peeces, and one more, the rest fled out,  
and revenged themselves on the household stuffe they found,  
brought backe the Officer, who was buried this night, and  
since the Sermon one came from *Patchell* and those parts,  
that met with two Troopes going to pillage *Patchell* and  
those Townes.

Friday

Friday Jan. 20.  
 About break of day Colonell *Glavin*, who commanded in chiefe that partie at *Aylesbury*, advanced to fall upon *Brill*, a Towne fortified by nature, standing upon a hill, and made much stronger by art, having out-works, halfe Moones and Redoubts, the like not to be found in any Towne in *England*. This Towne had likewise in it many foote and horse, well provided with skilfull Commanders, as all necessaries for offence and defence. Colonell *Glavin* had with him two Sakers to make the breach, the way was so deep, he could carry no greater; I stand not to dispute why this Towne was set upon by such a power, such a way, being so well fortified, nor why it was suffered to be fortified as it is, but come to the business. Colonell *Glavin* gave direction that Colonell *Hampsteads* Regiment should make the onset, and Colonell *Browne* Dragoones stand so, as to enter the breach once made, the horse were to lecture them and the Artillery, which direction, had they followed, they in all probability had entered the Towne; but a Scots Commander when they were going on, gave other directions, removing some one way, some another, as he pleased; at last the Canon plaid awhile, but not so long as to make a breach, nor indeed was it to be done in dayes, so strong were their workes. The Parliaments forces advanced, some of them within Musket shot of the enemies workes, which workes were so high, that they could only shoote at the heads of their enemies, Colonell *Hampsteads* Regiment after one or two charges seeing the disadvantage, and that their shot was spent against the earth, would not bee drawne

drawne on againe : The Fight continued two houres, the  
 Parliaments forces not giving way on one side in all that  
 time ; but at last the winde, and so the smoke being so in  
 the face of them, which was made greater by wet straw  
 which the enemy set on fire, they retreated; which the e-  
 nemy perceiving, made out after them in great triumph,  
 pursuing them 4 miles with their horse, but did them no  
 hurt, only gleaned up some stragling Soldiers; Col-  
 nell Goodman is againe in *Walsbury*, where he remains till  
 further order, we lost about 100 men, yet one made  
 Oath at *Oxford* to the King, that 70. were slaine; It is  
 true, Captaine *Gerrin* was slaine, a man of great courage,  
 and trust, and might have lived to have done brave ser-  
 vice, had he not been put upon such desperate service, for  
 contrary to the minde of those that best understood it, but  
 its answered, the Londoners will not be a quaker unless  
 there be fighting every weeke, but more of them Ma-  
 ny of the souldiers leave their Captaines for want of ne-  
 cessaries, yet the Captaines undertake as long as they can  
 get credit for them; I wish the day were come so long  
 promised, that our Army might be contracted, and bet-  
 ter paid, which if it be not, I will not say what the  
 will follow. For the present thiefe of *Brittain* spoile of  
 the Countreys round, and take all from the Inhabitants,  
 for that they many of them engaged in the action with  
 Colnell Goodman with great courage and resolution, and  
 some of them lost their lives. The Lord of heaven give  
 end to these our miseries, and help us for this is the help  
 of man.

A 4

DECLARATION  
AND  
ORDINANCE  
*R. England* OF THE  
LORDS AND COMMONS

Assembled in  
PARLIAMENT.

For new Loans, and Contributions, as well from the united Provinces of *Holland*, as from *England* and *Wales*, for the speedy relief of the miserable and distressed estate of the Protestants in the Kingdom of *Ireland*; whose lives are dayly sacrificed, not only to the malice of their and our bloody Enemies (the Popish Rebels) but likewise to Starving, Cold, and Hunger.

Die Lunæ, 30 Januar. 1642.

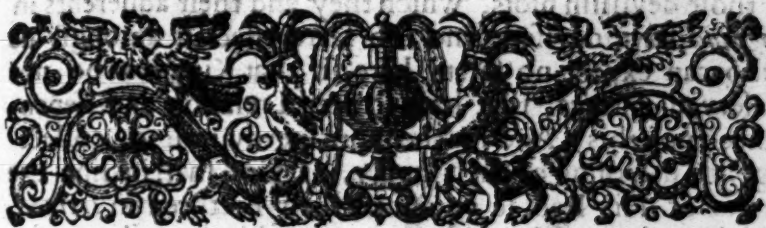
*IT is this day Ordered by the Lords and Commons assembled in Parliament, That this Ordinance be forthwith Published in Print, And that all Parsons, Vicars, and Curates, in the Kingdom of England, and Dominion of Wales, be required to read this Ordinance in their severall Churches and Chappels respectively the next Lords day after the receiving of the said Ordinance: And they are likewise required to stirre up the people to a large and free Benevolence, to our poor Brethren in Ireland, according as is expressed in this Ordinance.*

Joh. Brown, Cler. Parliament.

Hen. Elsyng, Cler. Parl. D. Com.

London, Printed by *J. R.* for *Edw. Husbands*, and are to be sold  
at his Shop in the Middle-Temple. Feb. 2. 1642.

The Lady, 30 June 1845.  
 My dear Lady,  
 I have the pleasure to inform you that the  
 enclosed is a copy of the report of the  
 Committee of the Council of the  
 University of London, in relation to  
 the proposed alterations in the  
 regulations of the University.  
 I am, my dear Lady, very respectfully,  
 Your obedient servant,  
 John Lubbock, Esq.  
 Hon. Secy. of the Council.



*Die Lmae, 30. Januar. 1642.*

**A Declaration and Ordinance of the  
Lords and Commons assembled in  
PARLIAMENT.**



Whereas the gasping Condition of the Protestants in *Ireland* is too manifest, their Estates devoured, their Lives daily sacrificed, not onely to the malice of their and our bloody enemies, the Popish Rebels, but likewise to the more unavoydable Executioners, Starving, Cold, and Hunger, their sorrows hardly to be equal'd, nor their utter destruction possibly to be prevented, but by the great and undeserved mercy of God upon some speedy supply of their grievous necessities. In a deep sence and compassion of their sad estate, And not so much doubting the charitie of all good Protestants heer, (which hath been so fully manifested before) as to use many Arguments to invite them to a liberall Contribution, and Loan, for the present relief of those of our own blood and profession, and to hinder the Rebels from being sharers in the execution

(A)  
of those devillish plots, which they and their adherents in  
*England* have devised, and too farre effected amongst us  
(who can expect no safety here, if that Kingdom be not  
preserved unto us, that hath so neer a relation and depen-  
dence upon this) And for the more speedy raising, collect-  
ing, and disposing of such supply, as God shall incline the  
hearts of His People to afford their Brethren in *Ireland*,  
which can be no otherwise procured at this time, by reason  
of the unhappy distempers here. The Lords and Commons  
in Parliament, do hereby order and declare, That all and  
every of His Majesties well affected Subjects of any His  
Kingdoms, and Dominions, and any Person or Persons of  
the Dutch Nation, under the Government of the States  
Generall of the united Provinces, That at any time here-  
after shall bring in and disburse any sum or sums of money,  
to be imployed and laid out for the maintenance of the  
Army in *Ireland*, against the Rebels, Or that shall bring in  
and deliver any Victuall, Arms, Ammunition, Goods,  
Wares, or Commodities, fit and necessary for the better  
supply of the said Army to be received, and indifferently  
apprized and valued by such Person and Persons as shall be  
appointed for that purpose by the Committee for the Irish  
Affairs, made the 3. of September, 1642. or any eight of  
them, those intrusted with this service, and that are hereafter  
named, That all and every such Person and Persons, shall  
have the publike Faith of the Parliament; And both  
Houses of Parliament do hereby engage the publike Faith  
of the Kingdom, to satisfie and content, and that such Per-  
sons shall be satisfied and contented for the same, either out  
of the Rebels Lands in *Ireland* forfeited, or that shall be for-  
feited, and confiscate, when it shall please God that King-  
dom shall be reduced, in Proportions answerable, and accord-  
ing to the severall sum and sums of money in manner and  
form

form aforesaid to be brought in, and in all respects, and things to their best advantage and contentment, as the Adventurers for Lands in *Ireland*, according to the former Propositions, and severall Acts of Parliament, or any of them, therefore made and enacted this present Session, shall have their Lands set out unto them, or otherwise at their election shall be re-satisfied their Moneyes, and the value of their Goods with interest for the same, after the rate of eight pounds *per centum*, for so long time as it shall be forborne, to be paid out of the Common Treasure of this Kingdom; And for the better ordering and managing of this Affair, and to the end that such Moneyes, Victualls, Arms, Ammunition, Goods, Wares, and Commodities, thus to be brought in, may onely be employed for the maintenance of the said Army, and not otherwise; The Lords and Commons do hereby, nominate, authorize, and appoint, Sir *Paul Pynder*, Master *John Kendrick*, Master *Will. Penhoyer*, Master *Maurice Thompson*, Master *Michel Casteel*, Master *Ben. Goodwyn*, to be Treasurers, and to have the receiving of the said Money, Victuall, Arms, Ammunition, Goods, Wares, and Commodities, and to nominate, appoint, and employ all such Persons under them for the purposes aforesaid, as they shall think fit. And the said Money, Victualls, Arms, Ammunition, Goods, Wares, and Commodities, to pay and deliver out for the maintenance of the said Army in *Ireland*, and for no other cause whatsoever, in such manner as the said Committee, or any eight of them, shall from time to time, order, direct, and appoint. And the Persons to be employed under the Treasurers before named, to be rewarded for their service in such manner and proportion, as the said Committee, or any eight of them, shall from time to time order and appoint; and the receipts and payments of Moneyes coming in, and issuing out, by virtue

of this Ordinance, shall be kept at *Guildhall, London*, by the said Treasurers, and others by them appointed; And an acquittance under the hands of any two or more of the said Treasurers, shall be a sufficient discharge to any Person paying any sum or sums of Money to them by virtue of this Ordinance.

And for the more speedy and better effect of this Ordinance, the Lords and Commons in Parliament have commanded that the same be forthwith put in Print, and be published and dispersed in every Parish in *England* and *Wales*, as well within Liberties as without. And the Parsons, Vicars, or Curates of the said Parishes respectively, are hereby required to read this Ordinance in the severall Parish Churches and Chappels, upon the next Lords day after the same shall be delivered unto them, and to exhort the people to a free and liberall Contribution to so necessary and godly a work as this is. And the Church-wardens, or Over-seers for the Poor, where there are no Church-wardens, of the said Parishes respectively, are hereby authorized and required, after the reading of this Ordinance, as aforesaid, to go from house to house to every the Inhabitants of the said Parishes respectively, and as well to collect and gather the free and charitable Benevolence of all the Inhabitants thereof, from the best to the meaner sort of people that shall be willing to contribute any thing herein; As all and other Sum and Sums of Money, as also Victuall, Arms, Ammunition, Goods, Wares, or Commodities that any the said Parishioners respectively shall be willing to lend and disburse, to be re-satisfied for the same as is herein before expressed; And the said Church-wardens and Over-seers for the Poor shall cause to be written down in a Schedule thereof indented, as well the name and names of the severall Givers, as of the Lenders, with the severall  
Sum

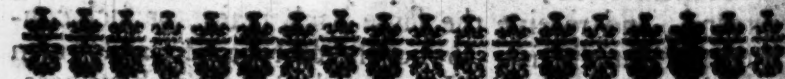
Sum and Sums of money which shall be by every of them lent or given; And the said Church-wardens and Overseers for the Poor having subscribed their names at the foot of one part of the said Schedule indented, shall deliver that part, together with all such Sum and Sums of Money, Victuall, Arms, Ammunition, Goods, Wares, and Commodities as shall be given or lent in the said respective Parishes, unto such person or persons as shall be therefore employed and entrusted by order of the said Committee, or any eight of them: And the said persons so intrusted, shall upon receipt thereof, from the said Church-Wardens, and Overseers for the poor, subscribe the other part of the said Schedule, to remain with the said Church-Wardens, or Overseers for the poor, and Parishioners; the producing whereof to the said Lords and Commons in Parliament, or to such Person or Persons as they shall appoint for the same, being well attested at the time of the subscription, under the hand writing of the Parson, Vicar, or Curate, and four or more of the principall Inhabitants of the said Parishes respectively, at all and every time and times then afterwards, shall be an authentique and sufficient ground for all and every such person or persons their Executors, Administrators, or Assignes, that shall lend any Summe or Summes of Money, or other Goods above mentioned, to be employed as aforesaid, to have, demand, and receive the same back again, or such content and satisfaction to be therefore made and given unto them, as the said Lords and Commons have herein before declared and undertaken: And the said persons so entrusted for receiving the said Money, Victuall, Arms, Ammunition, Goods, Wares, or Commodities in the said severall Parishes, shall with all convenient speed, after the receipt thereof, return the same unto the

the said Treasurers herein before named at the *Guildhall*  
*London*.

And the said Committee are hereby directed to appoint  
 a Register and Entries to be made of all and every the said  
 Schedules, Sums of Money, and premisses to be thus recei-  
 ved, whereby the persons lending the same may be the  
 more justly satisfied, and to remain upon Record, as an Act  
 of great Bounty and Piety, and much conducing to the  
 safety of all His Majesties Dominions.



and four or more of the principal Inhabitants of the  
 said Parishes respectively, at all and every time and  
 times then afterwards, shall be an authority and shall  
 be deemed to be such persons or persons  
 their Executors, Administrators, or Assignes, shall  
 have any Summe or Summes of Money, or other Goods  
 above mentioned, to be employed as aforesaid, to have



into them, as the said Lords and Commons have heretofore  
 in before declared and undertaken: And the said per-  
 sons be entitled for receiving the said Money, Value,  
 all Aimes, Annuities, Goods, Wares, or Com-  
 modities in the said several Parishes, shall with all conve-  
 nient speed be directed by the said Lords and Commons

6  
A  
TREATISE  
IN  
IVSTIFICATION  
OF THE  
KING. *Charles*

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*app*



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*Rob: 3<sup>d</sup>* OXFORD,  
Printed by LEONARD LICHFIELD, Printer  
to the University. 1642.

TREATISE

IN THE

OF THE

KING

OXFORD

## A Iustification of the KING.

**T**IBERIUS the third Emperour of Rome was not onely killed, and drawn through the streets by the *Romanes*; but the Priests of all the Temples prayed unto the gods not to receive him unto them; and prayed the Infernall Furies that they would grievously torment him, saying it was justly required, that the Tyrant which troubleth the good in this life, should have no place amongst the good after his death: And Tully speaking of a Tyrant saith, *non est natura dispar. illum spoliare, quem honestum est necare*; nay, the same Author saith, *non se obstruxit scelere, si quis Tyrannum occidit, quamvis familiarem*, that is, tis no wickednesse to kill a Tyrant: now from that saying of Tully, I inferre, that to kill a King is impious, nay, so crying is the blood of a murdered King, that the particular agent bears not all the ensuing misery though he only gave the stroake, as you may see in the 49. of Genesis, the sixt and seventh verses, *Into their secret let not my soule come, for in their wrath they slew a man* (now who that King was, you may see in the 34. Chapter) *Cursed be their wrath for it was fierce, and their rage, for it was cruell, I will divide them in Jacob and scatter them in Israel*, verse 7. And are there not some in these times as guilty as *Simeon* and *Levi* in their desires, though by Gods preventing grace they want their opportunities, witnesse that unchristian like trayterous and disloyall praiser of him that wished *he might wash his hands in His Majesties blood*; or what can be thought of that Declaration

of the Lords and Commons assembled in Parliament, for the raising of all power and force, as well Trained Bands as others, to fight with, kill, and slay, by force of armes all such as shall oppose them; and shall raise or conduct any forces against them which are imployed in this service by either or both Houses of Parliament; and whereas they know that the King doth raise forces, and notwithstanding that, they give power to kill and slay such as raise or conduct forces against their forces; and never so much as except the King in that Declaration, as His Majesty himselfe hath observed: Perhaps that may be a neglect in the Clarke that delivered the Copy, or else in the Printer; for certainly the Parliament have a greater care of the Kings owne Person; but however that neglect breeds ill affections and disloyalty in the ruder sort of people; and therefore it deserves to be amended and corrected by the House, that the Malignants (as they are called) might have nothing to object against them.

Another thing worth their consideration is that which Saint Paul mentions to the *Romanes* in the 16. Chapter, 17 and 18. verses, *I beseech you Brethren marke them diligently which cause division, & offences contrary to the Doctrine which you have learn'd, and avoid them*: And let any man judge whether there are not such in these times: the Parliament is the only meanes we have to redresse those grievances which are and will be (if suffered) far worse then that of Shipmony, or any other that hath been remedied: Are there not likewise such as the Apostle mentions in his Epistle to *Timothy*? Truce-breakers, false Accusers, Intemperate men, fierce, and Despisers of such as are good, Traitors, heady, high-minded, Lovers of pleasures more then lovers of God, having a shew of godlinesse, but denying the power thereof

of, from such turn away, saith the Apostle, for of this sort are they which creep into houses, and lead away simple women laden with sins, and led away with divers lusts: 2 Tim. 3. and 3b 4y 5, 6, y<sup>e</sup> first; certainly we have some pestilent fellows amongst us (I name none) such as are movers of sedition amongst us throughout the world, and chief maintainers of the Sect of the Nazarites, Acts 24. 5. Nay, are there not such in these times that give private information of things which they cannot prove, according to that in the Acts, *They cannot prove the things wherof they now accuse me*, Acts 24. 13.

Kings are Gods annointed, and therefore sacred, and not to be touch'd with rude hands, though their demeanour in Government be never so wicked and never so unjust, yet the Divine character of Authority enstamp upon them, giveth him an inviolable immunity from humane hands. Hence it was that David, though himselfe annointed also by Gods appointment, durst not injure Saul, *But his heart smote him for renting but the lap of Sauls garment*, when God had delivered Saul into Davids hands: and shall we applaud our selves without remorse of conscience, when we lay violent hands upon the fairest jewell of the Crown of our Lords Annointed, and when we pluck the fairest flower of His Garland from his head? was Saul more sacred, more holy, more vertuous than our Charles? or have we more liberty, more priviledge to disobey and to disrobe Kings of their Honor than the Jews had? or hath this Parliament a more wise and understanding heart, or a more sincere zeale to Reformation, ora more sacred and Divine calling than David had? Oh then be wise yee sonnes of men, be learned, you that take upon you to judge the earth, lest the King of kings laugh at your folly, and crush you in peeces with

a rod of iron. Let it be a badge of antichristianity and of that Man of sin; and odious let it be to all true zealors, to exalt themselves against all that is called God, let us fear to separte that which God hath conjoynd: Hath not he taught both in the Old and New Testament, to fear God and honor the King? and shall we now imagine that the dishonoring the King, must be the chiefe evidence of our fearing God? God forbid; let us know that *Rebellion is as the sin of witchcraft*; most odious to God, most bewitching and entising in it selfe: shall we wonder it should appear maskt with Religion, and ushered in with pretence of Reformation? behold the father of lyes the Devill, when he would have tempted our Saviour to Rebellion against his Father, came with *scriptum est* for a Preface, though he knew his mischievous design of heart could not lye hid from the All-seeing eys of our Lord. How did *Absolon* court the hearts of the *Israelites*, when he was hatching his odious Rebellion against his Father? was it not with pretence of Reformation? Saying, *Behold thy matter is good and just, but there is none disputed of the King to heare it; oh that I were made Governour over this land, how would I do justice to all that came unto me*. And shall this policy of dazling our perblinde mortall eys seem now strange unto us? nay certainly, were not the face of all these present distempers maskt with a pretence of Reformation, and uizarded with a seeming hatred of Superstition; though aiming at more horrid intentions; how could we so soon have lost and torn the unity of the Faith from the bond of Peace? do we not all beleieve in one God, worship one Trinity, and rely upon one Mediator, and acknowledge one way to Heaven? and shall the garbe and apparrell wherewith we walke this voyage, the gesture whereby we worship  
this

this God, the Dialect wherein we pray to this Mediator, set us at a greater distance of affections, than if we were *Turkes, Infidels, and Pagans*? doth God more delight in contentions about Ceremonies, Gestures, words, than in the peace of his Church? or shall the wearing of a Surplice, signing with a Crosse, or bowing with a knee, be able to divorce Christ from his Spouse? God forbid; *Oh then I charge you yee Daughters of Jerusalem, and you that wish well unto Sion, by the Roes and by the Hindes of the Forrests, That yee awake not this his Spouse, this his Beloved, untill she please;* let us not like the dogge in *Esops-Fables*, quarrell for the shadow, and lose the bone where the marrow is; while we seek to purifie the Ceremony, let not the substance perish, while we would settle the Church, let us not cut the throat of the State, which is the guard of the Church, who will poure a Vessell of pure Oyle upon the floure, because the out side of the Caske is not eye-pleasing? or who will cast away jewels, because the Cabinet wherein they are suits not with his fancy? *Oh then let us binde up the breaches of Sion, least the Cloud depart from between the Cherubins, and the Arke fall into the hands of the uncircumcised.* Kings are Magistrates, and let it be our Religion to obey those Magistrates, God hath not given them the sword in vain, and let not us feeble the power thereof for our disobedience: Thus shall we follow the steps of our fore-fathers, the Apostles and Fathers in the Primitive Church, who chose rather to glorifie their faith by suffering under, than resisting the power of Magistracy, though Tyrannicall: It is not the height of your zeal, if not guided with knowledge, can excuse you, for then the Jews might have had a fair plea for their crucifying Christ, the Apostle testifying they did it through ignorance; and yet we, what a curse hath dogg'd them  
and

and their Posterity to this day.

If the King were a Tyrant, the case might be otherwise, but tis a thing knowne to all the world, that His Majesty hath given abundant satisfaction for the past unhappy accidents in this government, and so solemnly protested for the future, to be guided by the knowne Lawes of the Land, and to defend the truth of Religion, the Liberty of the Subject, and the priviledge of Parliament. What shall any man plead for himselfe at the high Tribunal of the Almighty, that shall dare to take Weapons in his hands against his Anointed, let him flatter himselfe how he please with his zeale, dote as he will upon his imaginary fancy, and think his infidelity in and to his Prince, an argument of his faith to God, yet miserable will his end be who shall perish in such an attempt, and into the Congregation of such let not my soule come.

In a Remonstrance bearing date the 15. day of Decem; 1641. *The dissolution of the Parliament in 4. Carolus mentioned, and the imprisoning of divers Members of the House after it was dissolved; not permitting their wives to come unto them, even in their time of their sicknesse, enforcing some to put in security of good behaviour before they were released, still continuing the imprisonment of those which refused to be bound. which might have been perpetuall, if necessity had not brought another Parliament to relieve them, of whom one dyed by the cruelty, and harshnesse of his imprisonment, and his blood still cries either for vengeance or repentance of those Ministers of State, who at once obstructed the course both of His Majesties justice and mercy.*

And to speake truth without Faction or any Seditious intent, are there not many at this time imprisoned in the same manner as is complained of in that Remonstrance, being confined to that unwholsome air which  
the

the mercifull narrow grate can afford them, and  
 that no sooner received, but corrupted with the  
 filthy benches of those nasty prisons: nay, are  
 there not some in these times committed, and their  
 wives (according to the words of that Remon-  
 strance) not permitted to come unto them: nay,  
 is not Sir George Whymore, an aged man, and of e-  
 quality sent to *Farmouth* or some other prison  
 farre distant from this place, and from his wife  
 and children: and if his estate should miscarry  
 through his absence, or his aged selfe, by rea-  
 son of that cold and hard passage hee may meet  
 with before his arrivall, would not that cry for  
 vengeance or repentance of those Ministers of  
 State that sent him or caused it: I accuse not the  
 Parliament, neither can I harbour the least sus-  
 pition of their justice, but sure I am that it is  
 possible they may lend some of their authority  
 to those that may abuse it: For that Aldermans  
 offence I question it not, but I am confident an  
 Imprisonment neerer home would have beene  
 more mercifull: nay, to speake farther, are not  
 now many prisoners denyed to be hayled accor-  
 ding to Law? I speake not this invectively a-  
 gainst the Parliament, but rather declare it to  
 them (for peradventure they may not know it)  
 that they may remedy it: and though conveni-  
 ence cannot be offered for a speedy triall of some  
 that are accused, because there are now such ur-  
 gent occasions, yet for those that are baylable

B

by

by Law, for safety of their estates and their security that they must then give, would be as cautious and as much awed by that as they are by being in prison: I know not what the rules of State policy are, but I know it was the saying of a good man, that policy may governe the World, and nature policy; but Religion should govern both, policy and nature may be her counsellors, but shee is the Sovereigne; they may bee used at some time with commendation, but shee at all times with necessity and approbation: I speake not this either to perswade any man to desert the Parliament cause, or to incense the KING against them; neither will I take upon mee to acquitt either side from errors, but consider them to be all Mortalls, and will ever pray that both King and People may remember their duties one to the other, and that either one side or other may be so sensible of whose duty it is to give the first scope, that so by some divine assistance there may be an utter cessation of armes in this cause: tis said in the *English-Gentleman*, pag. 36. that such is the misery of ambitious spirits whose ends are without end, limiting their desires to no other period then sole Sovereignty, that they flatter themselves in their vanity, as *Pigmalion* with his Image, or *Narcissus* with his shadow, reposing more confidence in their owne valour (*Themistocles* or *Parasias* like) then on all the information of friends, or the perswasions of  
a. loyall

a loyall and uncorrupted heart: And twas a Rule much observed among the *Romans*, that twas impossible for them to have a victory of that War who begin it with pride, and with hypocensse pursue it. *Dealt. Prim. lib. prim. cap. 8.*

I shall not stand to examine who began this warre, least I should inveigh against either side, but since 'tis unfortunately now raging, I must needs commend them that are carefull to appease it; but for those that never thinke termes honourable enough for a peace, let them remember that counters which some time stand for a thousand pound, may before the account be paid, stand but for a farthing: 'tis probable that those who are against peace which hath beene offered on both sides, may have good grounds why eithers propositions should not be accepted; but woe bee to those, who like *Tiberius*, glory in nothing so much as in cunningly cloaking their purposes with fair pretences, going invisible, and deluding Subjects resolutions with a seeming good.

*Valerius* Conqueror of the *Gauls*, denyed the honour that was gotten by war, *quam magis dolor civibus amissa, quam gaudium fuisse hostibus praevaluit*; and saith *Seneca*, *quaritur belli exitus, non causa*, and twas the saying of one of the *Caramants* in his Speech to *Alexander*, that to winne true honour in this life, and a perpetuall memory after death, is to lead his life not in Wars, but to take his death in peace: and if they will but hearken to *Tully*,

He'll tell them that *multa fuerunt qui tranquillita-*  
*tem expectantes, in negotiis se publicis removerunt, et*  
*ad bellum perfungerunt, inque principes Domine, quidem*  
*severius et graviori iure, ut ought to have peace with*  
 all men as much as in us lyes, *Rom. 12. 18. Ege-*  
*aid 2. Heb. 11. 8. 14. And Abraham 10. buy peace, re-*  
*sisted his right to his Nephew, Gen. 13. 8.* A good  
 patterne were it now followed, but with the losse  
 of our right, but for those that rather than em-  
 braced hopefull Proposition of peace, will freely  
 hazard their persons in a civill War, let me tell  
 them, that if their lives were all they hazard, I  
 should thinke, as light of it as they, because I am  
 sure the Kingdom is not endangered by such means  
 death. Or were it against a Forreign Force, where the  
 Cause were publicly known, the encouragement  
 would be the greater, but it being a civill War,  
 Father against Son, Brother against Brother, and  
 both pretending the same Cause, and both make-  
 ing deep protestation: shall we fight, and kill one  
 another for we know not what, unless it be whose  
 Protestations shall first be believed? Absist, nay  
 see the effects which incredulity hath produced,  
 which are set forth partly in His Majesties first  
 Speech in this Parliament the third of November  
 1640. In which Speech, I finde nothing promi-  
 sed, but what hath been performed as much as in  
 Him lay, and that every one may judge whether  
 it hath or not, I have pen'd His Majesties Speech,  
 to

to the end you may consider of the performanee  
upon the reading of the promise: viz,

The knowledge I had of the desire of my Scot-  
tish Subjects, was the cause of My calling the last  
Parliament; wherein had I been believed, I sin-  
cerely thinke that things had not fallen out as now  
we see. But now My Lords, and Gentlemen,  
The honor and safety of this Kingdome lying so  
nearly at stake, I am resolved to put my self free-  
ly and clearly on the love and affections of My  
English subjects, as those of my Lords that did  
waite on me, at Yorke, very well remember I  
there Declared. Therefore My Lords I shall not  
mention My own Interest, or that support I might  
justly expect from you, till the common safety be se-  
cured; though I must tell you, I am not ashamed  
to say, those charges I have beene at, have beene  
meerly for the security and good of this Kingdom,  
though the successe hath not beene answerable to  
My desires. Therefore I shall onely desire you to  
consider the best way, both for the safety and secu-  
rity of this Kingdom, wherein there are two parts  
chiefly considerable: First the chasing out of the  
Rebels, and secondly, the satisfying your grievan-

ces; wherein I shall promise you, to concurre so heartily and freely with you, that all the World may see My intentions haue euer been, and shall be, to make this a glorious and flourishing Kingdome: There are onely two things that I shall mention to you: the one is, to tell you that the loan of money which I lately had from the Citie of London, wherein the Lords that waited on Me at Yorke assisted me, will only maintain My Army for two Moneths, from the beginning of that time it was granted. Now My Lords and Gentlemen I leaue it to your Considerations, what dishonour and mischiefe it might be, in case that for want of money My Army be disbanded, before the Rebels be put out of this Kingdome; Secondly, the securing the Northern people from those calamities they at this time endure, so long as the Treaty is on foot: and in this I may say, not only they, but all this whole Kingdome will suffer the harm. Therefore I leaue this also to your consideration, for the ordering of these great affairs, whereof you are to treat at this time. I am so confident of your lo-ue to Me, and that your care is for the honour and safety of the Kingdome, that I shall freely

ly and willingly leave to you where to begin ; onely this, That you may the better know the state of all the affairs, I have Commanded my Lord Keeper to give you a short and free Accompt of these things that have happened in this interim, with this Protestation. That if this Accompt be not satisfactory as it ought to be, I shall whensoever you desire, give you a full and perfect Accompt of every particular. One thing more I desire of you, as one of the greatest meanes to make this a happy Parliament ; That you on your parts, as I on mine, lay aside all suspicion one of another, and as I promised my Lords at Yorke, it shall not be my fault if this be not a happy and good Parliament.

And if all this Speech promiseth be not performed, let the whole World judge ; Witnesse His passing a Bill for the Bishops Votes, the Starre-Chamber, and High-Commission Court, the laying down of Shipmoney, the signing the warrant against *Strafford*, and the referring the execution of the now condemned Priest, to the will and pleasure of the Parliament (though contrary to His desire of shewing Mercy) rather than hinder the desired Reformation. What then, shall

we be thought a yet faithlesse Nation, surely  
here is reason sufficient wheron we may ground  
our beliefe.

And thus with a modest zeale, I have discharged  
my conscience, without care of pleasing or  
fear of punishment; for that Court of Parliam-  
ment being alwayes impartiall, is ready to heare  
and remedy the abuses of either side, and to fear  
them, were to suspect their Justice.

**FINIS.**

And if all this speech promitteth be not per-  
form'd, let the whole World judge. Whence His  
Majesty hath sent a Bill for the Bishopps, the State  
Chamber, and High-Commission Court, the  
laying down of shipmoney, the hearing the war-  
rant against Strafford, and receiving the execu-  
tion of the now condemned Phipps, to the will  
and pleasure of the Parliament (though contrary  
to the intent of showing mercy) which shall  
be the desired Restoration. Whence shall

*Charles King*

An Item to His

7

MAJESTIE  
Concerning  
PRINCE R V P E R T  
And his  
CAVALIERS.

OR,

A Looking-Glasse, wherein His Majesty  
may see his NEPHEWS Love;

Who secretly under pretence of Assisting  
Him, to gain an absolute Prerogative or  
Arbitrary Power, will dethrone  
Him to set up himselfe.

---

*Written by a Welwisher to His MAJESTY.*

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*Feb: 3*

PRINTED,

In the year of the KING of Kings,

1642.

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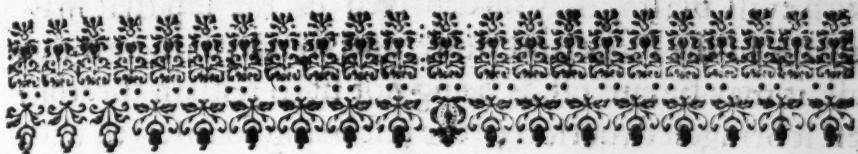
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An Item to His

# MAJESTIE

Concerning Prince RUPERT, and his  
CAVALIERS.

**W**Hilest His Majesty is forcing a way through  
Laws and Parliaments, by seeking to eradicate  
the one, and overthrow the just priviledges of the  
other, to gain an absolute Prerogative, and establish Ar-  
bitrary power, by which he and his posterity is disesteem-  
ed, and His loving and loyall Subjects may be ensla-  
ved, he plainly runs the hazard of a double destruction,  
and ruine to Himselfe and Posterity.

The one is by endeavouring to abolish the ancient  
Fundamentall Constitutions of this Kingdom, establi-  
shed upon Laws and Parliaments, Himselfe being the  
top Bough and highest Branch, which must needs there-  
fore have the greatest fall, if this long flourishing Tree  
be digged up by the roote. And here I pray, His Maje-  
stie would deliberately Consider; i. That the Root and  
Body may flourish, when as the top Branch being nipt  
with

with evill blasts, may be deprived of the sap that may remain in the Root and Body, and so may fall, or if not fall, it may be cut off as being not fit to remain thereon, lest it bring destruction to the rest being so infected with the blasts of evill Counsell. Farre be it from me to desire it, the Lord grant it may bee prevented, lest this Breach from the Root and Body be not of worser consequence in a civill respect, than the cutting off of the Jews, by reason of their unbelieve in a spirituall; who though they were broken off, yet may at last be grafted in againe; and if the Lawes and Parliaments bee the Root which His Majesty hath confessed in His Coronation Oath, in putting Himselfe to be guided by them; then let Him consider that He beareth not the Root, but the Root him, and though He be the Head as is confessed, yet if it be seperated from the body, it cannot long have life. But

Secondly, Be pleased to consider, That the Laws and Parliaments are as properly the peoples, if not more, yet of greater concernment than either the Land-markes or *Naboths Vineyard*, the one of which being removed, the other taken away, did not only bring a heavy curse, but also layd a sad foundation of a ruine both to a King and his Posterity, *1 Kings 21*. And truly the King of kings, the God of Justice Will do justly; regarding in this respect the persons not of any, but hath provided *Tophet of old*, for Kings as well as beggars if they offend him

him. Therefore, deare Sovereign (for whom my soul bleedeth) be pleased to take the kingly Prophets advice, *Be wise now therefore oh ye Kings, be instructed ye Iudges of the earth; Ser-ve the Lord with feare, and rejoyce with trembling, Kisse the Sonne lest he be angry, and ye perish in the way, when his wrath is kindled but a little, Blessed are all they that trust in him.* And remember the Honor of a King consists in a multitude of people; but where will that honor bee if the sword continue to devour; but it may be the ground of all this before will not be so easily believed, because His Majesty may perswade Himselfe, that either by the Transportation of Himself into another soyle, or by altering the nature of that soyl, upon which and by which He most naturally standeth (that is by changing from Parliamentary, to Arbitrary) may cause Him to grow the better; but not only the Statists doth, but I hope experience may teach both His Majesty and us, That alterations are dangerous, especially Fundamentall ones, both to King and people; and if neither may be believed, yet Scripture may, in which *Rehobohams* case stands Recorded; not onely for this, but also for his hearkning to ill Counsell, who may seeme to have greater colour for what he did, than those Kings which are onely so by compact, and are as really bound to their people, as the people to them, in the fulfilling of those Lawes agreed to by both; unlesse as King *James* sayd, They will cease to be Kings and turne Tyrants, which

which I hope harbours not in your *Majesties* breast; and if we should step lower, and look at reason, it assures us that no one mans will, though it were the same that *Adam* had in innocence, is so safe to govern by; as is the counsell of many, with the consent of all.

The other danger His Majesty runs, is more close, and lesse discerned, lying hid under an open shew of friendship, and siding with Him against His supposed enemies, by His Nephew Prince *Rupert*, one of the Blood-Royall, and not so far from the Crown; but if once the course of Law and power of Parliaments be extinguished, he may bid as fair for it by the sword, as His Majesty, he having possessed himselfe of so much power already, under colour of serving the King, and by his *Germaine* manner of plundering, and his active disposition in Military affairs, having wonne the hearts of so many thousand Souldiers of fortune and men of pray; he is already their Chieftain and Prince, and if hereafter the power be transferred from civill to Marshall, he is like enough to be their King, and if theirs, then the peoples, if once subdued; for the King having lost their hearts, and the Law having lost their force, he that hath the best sword, and is likeliest to do most mischief, will be sure to gain the greatest party, and subdue the most to his subjection. We may remember how it fared with the *Romans*, so soon as the Legions or Military power was too strong for the Senate, they chose the Emperor: when Law lost his force, the Emperor lost his right; so when Parliaments are overborne with Cavaliers, the King will be subject to every winde of violence, and they that now pretend to set Him above His Parliament, will then set themselves above him, and will retort upon Him the same language He now useth against the Parliament, for when as He shall plead the Law against violence, for His being rightfull King, it will be demanded of Him, what Written Law He can produce to make Him King of *England*? if He make Answer, that the Fundamentall Laws put Him in that Office; it will again be told Him, That His own position is, that those Fundamentall Laws must be known Laws, explicit and written, else not

to be trusted or urged in Plea; and then if no Law make Him King, Conquest may without wrong to Him; prefer another to the Crown, who is no stranger in blood; and much more deserving by the sword, this whole War being managed by his skill. labour and industry; insomuch; as already if the King command one thing and he another, the Prince must be preferred before the King; witnesse *Banbury*, which was secured from plundering by the Kings own hand; but that was slighted, and the Town plundered by Prince *Rupert*, vilifying the Kings Authority and Fidelity, making it a fault of His unexpertnesse; Saying, his Uncle knew not what belonged to War. This may be sufficient to demonstrate what he intends, but expressions newly vented may confirm, in which therè was little civility, and lesse Loyalty; but what can be expected from schollers taught by such a Master, they coming to perform a peece of service for their Mr (and no doubt by his commands) that they might give him the earnest to assure him of the full possession of the whole kingdom; set upon *Henley*, who no sooner was entred within the Town; but they cryed out (as thinking it sure) God dam us, the Town is Prince *Roberts*, but they reckoned without their hoast, and it would be well for them they could misse of Damnation, which they so often desire, and may justly expect, especially desiring of it so near death; that it may be questioned whether they had time left to repent; as it happened with some of those that fell at that time, and I hope it they mend not their manners, their Master and the rest will be payd home in the same coyne; now how unfit both are to be taken to assist a King (in an unjust War against Loyall Subjects) who labour to dis throne them and enslave the other, let the World judge; for he that dare already so far to take upon him, will doubtlesse when time serves, and then be but one throw for 3 Kingdoms, will put home for all, and so turne Tables with His Majesty, putting Him and His to their Pensions, as himselfe now is and may be worse; and than it will be too late for the King to think His Parliament and those that adhere to them, His best subjects, when the Sons of *Serviah* are too hard for Him; neither will

will Prince *Rupert* want abbettors and sharers in this cursed design; for many of our young deboyced and Low-fortun'd Nobility and Gentry futing therein so naturally with this new Conqueror will make no bones to shoulder out their old King, to set up such an one, as shall make them for making him: As for those of the graver and more sober sort, some of which have been looked at as good Patriots of the Common-wealth, I admire they do not be-thinke themselves, and get off betimes, and endeavour to helpe the Lord against the mighty; knowing this, what side soever prevails, they may come sadly home in some case or other, though worse on Prince *Ruperts* part than the Parliament; witnesse the imprisonment of my Lord *Savill* and the Sheriffe of *Yorke-shire*, who now are imprisoned for this saying (& that upon just ground) The Papists bore the greatest sway in my Lord of *Newcastles* Army, and none suffered to bear offices but such; that they would not fight against Religion and their own conscience, whatsoever else may be pretended. And such a stratagem may be layd for them, when they may speak lesse matter according to their conscience and judgement; as for the other which do hope for advancement by their Countries ruine, they may come to fall short, as *Esops* dogge, who snatching at a shadow lost the substance; and marvell not that I put these amongst those that will raise their Master *P. R.* for they that are not faithfull to their Countrey, can never be Loyall to their King, but as the winde blowes best for them, so they will sayle: But for the preventing of this, I beseech the Lord to open the eyes of His Majesty, that he duely and truly considering, what otherwise may come upon Him and His Dominions, may joyn Himselfe to His great Councell, that so He may flourish, and His Subjects may enjoy *Peace and Truth*.



FINIS.

The humble  
**REMONSTRANCE**  
 AND  
**COMPLAINT**

OF

Many thousands of poore distressed  
 Prisoners in the prisons in and about the  
 Citie of *London*; committed for debt,  
 and other uncapital offences.

Wherein is plainly declared the in-  
 sufferable abuses both in fees and other exa-  
 ctions inflicted on poore Prisoners, by Jaylors  
 and such other instruments of Law,  
 though not of Justice.

Presented to the consideration of the High  
 Court of PARLIAMENT.

*Potius metalla  
 Libertas carcerum.*

Printed at London for John Gibson,  
 Febr. 3. 1643. 1642

8  
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Protons metalla  
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by command, are opposed to all the goodness and service  
of the Officers, in whose hands we are placed, we are con-  
sidered as a burden, and not as a blessing to the Nation.  
which men in military are always apt to receive, ex-  
tending upon us more than the sailors the military, making

**Humble Remonstrance and Com-  
plaint of many thousands of poore distressed  
Prisoners in and about the City of London,  
committed for debt and other  
uncapital offences,**

their new Knight, a man of war, hath been seen them, do-  
ing more than his servants, yet do they still assume the privi-  
lege of the Court, and not of the Country.  
**O** many (Right Honourable and Noble  
Dispencers of equitie and justice, you  
the Honourable Members of both Houses  
of Parliament) are the grievances which  
we poore Prisoners, in the severall Goals  
of the Fleet, Kings Bench, Marshalsea,  
Gate-house, Newgate, Ludgate, and both

the Counters, and other prisons in and about the City of  
London, doe sustaine in our durance by the insufferable in-  
tolence and severity of Officers, that in this happie time of  
Parliament, wherein your judicious cares are open to all  
complaints, wee who are only bereaved of our libertie by  
our mis-fortunes, not malice-factions: such as for debt and  
suretyship, and by commitment are here Captives, thought  
our selves engaged in chancie to our selves, and the object  
wretchednesse of our sufferings, to salute your honourable  
wildomes with this Remonstrance of our just complaint, ho-  
ping to find favour in your eyes, and a redresse for our op-  
pressions. But lest wee should lie too much against the pub-  
like profit, being too tedious in the relation of our grievan-  
ces, we shall without any longer Preamble defend briefly  
to the rehearsal of our affaires.

First then, we who are either arrested for debt, or attached  
by

by command, are obnoxious to all the greediness and avarice  
of the Officers, in whose hands we are before we are con-  
veyed to the houses of affliction, prisons; they making  
lawfull prices of us, as under shadow & pretence of doing us  
favours (which men in miserie are alwayes apt to accept, ex-  
torting upon us more than the Taylors themselves, making  
us pay innumerable rates for a small procuration of our  
thraldome. First, we are to remonstrate the excessive inju-  
ries inflicted on us as prisoners, by the unconscionable-  
ness of Officers, whose instruments of Hell the Sergeants,  
and far more mercilesse Marshalls men who though their  
Knight had the fortune to go to Heaven at *Kilneson* battell, &  
their new Knight *Siddensham* hath neither seen them, nor  
sworne them his servants, yet do they still assume the privi-  
ledge to arrest, and take fees beyond the extension of Law  
and Brokers, your Sergeants and plump Yeomen running  
the Court, who are grown so licenciously valiant in  
their times, that on Tuesday night last in *Fetter-lake* having  
arrested a Gentleman who obeyed their authority without  
resistance, they fell upon his man because he wore a sword,  
and being four of them upon the young man, almost cut  
him to peeces, and certainly though the Law allows them  
to detain and arrest peoples persons, it does not patronize  
them to cut their throats, deat, as we take it, being neither  
felony nor treason, for which offences, though crimes of  
the highest nature, the Law privileges not their Officers of  
justice to kill men before the Justice have found them guilty.  
And surely it is no point of justice, that we who are only un-  
fortunate undone men, should suffer worse punishment, and  
be in less safety than publicke and notorious malefactors.  
Besides, which is a further aggravation to our just com-  
plaint, when we are once committed to prison, against the  
custom of these our Nations, who restrain men by duress  
for debt only for a year and a day, to try if in that time they  
can work meanes for their libertie, and paye their debt, and  
then finding them impossibled of paying, they are dis-  
charged,

vd

and their Creditors even paying their fees, if they be unable. We are here imprisoned full hope of release, if we cannot discharge to the utmost farthing our debts, our wives, children, and families, in the mean time being betrayed to all the miseries of penurie and want, woe who should get their livings by our occupations, trades, and other industrious meanes, being deprived by our want of freedome, of affording them any succours, our debts by our enthrallment being never the nearer paid, but the Creditours cruelty must be satisfied with our carcasses, which certainly some of those avaritious wretches more desire than their money: for otherwise they would afford us libertie, that by it we might endeavour in our vocations to give them some satisfaction, which here we can never doe, being utterly disabled for getting a farthing any way, but forced to live either on the almes of good people, or out of the puer remainder of our ruined estates.

Besides, we are no way secure from daily running into debts: the extraordinary rent of our chambers in prison surpassing all the usury and brokage in the world; fifty, thirty, twenty, ten, and eight pounds *per annum*, being an ordinary rent for a chamber which a man can scarce turne himselfe in; and we do verily believe, the law which was instituted for the reliefe of distressed persons, never intended they should by its execution upon them be ruined past all redemption; for a lamentable case it is, that a man who shall be arrested for some triuall debt of forty or fifty shillings, shall be compelled to lie in prison there, till his very chamber rent amount to thrice the value of his debt, and that to be esteemed as due as the principall, there being no hope of liberty till the utmost penny of our rack'd and insult fees be paid to the merclesse Tylour and his cawell Officers, who have no sense of compassion in them, nor will descend to the least mitigation of their exactions; so that woe may truly and confidently affirme, there are as many men, very neere, that are condemned to perpetuall imprisonment for their

fees, as suffer that misery for their debts: wee are besides  
 used with no more respect then if we were *Turks*, or persons  
 condemned to the slavery of the galleies, the cruell and im-  
 placable Jaylor, being, for the most part, men of austere and  
 inhumane conditions, such as are fitter to keepe wild Beasts  
 in Cages, or have command over the Beares then tyrannize  
 over men. These fellows, no longer then wee are able to  
 feed their greedy humours with money, wine, and the like  
 presents, never permit us to enjoy one minute of quiettelle,  
 but are still reviling us with the termes of beggerie and  
 bankrupt Rogues and Rascals, threatening us with the ter-  
 ror of the hole and dungeon, nay, even with fetters them-  
 selves; and if these be the usages for honest and Christian  
 men, let any charitable persons be indifferent Judges, and  
 but make it their owne case, what an affliction it is to any  
 man to be deprived of all the blessings which nature and for-  
 tune hath bestowed upon him, to be bereaved of the bene-  
 fit which Beasts enjoy, to walke abroad; to be bereaved of  
 the society of his friends, kindred and acquaintance, and cir-  
 cumscribed to one filthy stinking place; confined to the nar-  
 row limits of a prison where wee scarce ever converse with  
 ought but our owne miseries; heare nothing but the clocke  
 that tells our woes, our dayes and nights being both, as it  
 were, produced at once, and twins in misery; nor all these  
 afflictions doe not terminate or conclude our sufferings, the  
 servants to the Jaylor being more insufferably tyrannicall  
 then their Masters; the fat Turne-keyes, and drunken Por-  
 ters; and the like, ministers of incivility and barbarisme, tri-  
 umphing and insulting over prisoners of the best quality,  
 Gentlemen that formerly would have disdaind to have con-  
 versed with fellows of that abject quality, being glad to  
 stand cap in hand to the rascally companions, who Lord it  
 over them with an insolent licence, making them pay and  
 pray too for what they have, and glad they can get it, both  
 by their money and faire persuasions; such is the insuffera-  
 ble condition of our thralldome, that if a cunning Painter were

to delineate a local hell, he need go no further for a lively  
 present then to one of these diuellish prisons, which so ap-  
 ly resembles it in all its attributes: as stench, horror and  
 darknesse, the narrownesse of the roomes, and their unclean-  
 nesse, being able to infect and suffocate peoples spirits who  
 have bene inured to fresh and open ayre; these miseries  
 like fame, increasing by going on, still growing more intol-  
 erable, being bettered daily into worse; so that if the *Spa-*  
*elites* in *Egypt* may be said to have groined under the heaue-  
 nly burden of their oppressions there, we may justly parallel ours  
 with their miseries; all manner of mischiefs flowing about  
 us, and the shadow of death encompassing us round; so that  
 if some sudden order be not taken for the mitigation of the  
 rigour and tyranny of prisons; many a hundred of honest and  
 able men must suffer worse deaths then the most ungracious  
 malefactors; they dying but one death for their capital of-  
 fences; and we for no offence at all, dying for many months,  
 weeks and yeeres a daily death: nor is this condition onely  
 of such of us as prisoners meely for debt; they who are in-  
 upon command from any Court of Iudicature or otherwise  
 committed, running the same misfortune, they are subject to  
 the same contumelies and disgraces, liable to the same as-  
 fronts and abuses; no redresse being given to their grievances,  
 no end to their afflictions during their imprisonment. If ei-  
 ther any of them or us can obtaine so much favour as to go  
 abroad with a keeper (which is esteemed a superlative cour-  
 tesie) we are sure to pay as many shillings as we are abroad  
 houres, besides the excessive wages must be allowed to those  
 Harpies our keepers, who will not permit us to stay abroad a  
 minute longer then they are fed either with gifts, or faire  
 promises; so that by all this former Discourse and Relation  
 of this our complaint, you may plainly perceive, Right Ho-  
 nourable and just reformers of all abuses in the Common-  
 wealth, you of both the noble Houses of Parliament, how  
 against law, equity, and conscience many thousands of poore  
 stressed men, who have formerly bene had in very good  
 esteeme

estate in this City, and in their owne Countie; paying  
 scot and loe; and doing very good service to the Kingdome  
 by their industry, are, as it were, killed alive by the daily  
 torments for their debts; and yet their creditors never the  
 nearer, but a greater deale further off from their expected  
 debts; wee being daily more and more impoverished in our  
 estates by the cruelty and expence of our durance; our wives  
 & children either enforced to beg their bread; or to live upon  
 the almes of the Parishes in which they dwell.

In consideration of all which hideous and intolerable  
 grievances, we your poore Complainants most humbly be-  
 seech you for the honour of God; and in regard we are Chri-  
 stian men, for our poore wives and children sake, that les-  
 sith and groan under our sufferings, that some way may be  
 taken for the speedy redresse of these our heavey grievances;  
 that our creditors may by some act of yours be ingaged to  
 give such of us our libertie as by evident testimony of our  
 neighbours are knowne and approved utterly unable to pay  
 our debts; and that our Jailors may be compelled to be more  
 moderate and civill dealing with us, without exaction of  
 such unconscionable and illegall fees; that Serjeants, Mar-  
 shals men, Bayliffes and the like, may be taught to use more  
 humanity toward their prisoners under arrest; and we, our  
 wives and children, as in all duty bound, shall ever pray for  
 your tranquillity, peace and happiness.

**FINIS**

**WHEREIN IS DISCO-**  
 vered the face of Distraction, the  
 cruelty of the Papist, and misery of the Pro-  
 testant in most parts of this Kingdome

Together With

**An Exhortation to all men to be vigi-**  
 lant, and valiant, and to meet approaching mischief  
 far from their own dwellings, lest not able to resist  
 it there, it breake into their houses, take all away,  
 and plead Law for it.

**ALLS O**

**Certaine Eminent Townes lately pil-**  
 laged and plundered, Doe here in their owne Per-  
 sons, Report their owne Calamities, and perswade  
 all other free Townes in the Kingdome, by taking  
 notice of their miseries, to prevent their own ruines.

London printed by G.W. Feb. 3. 1642.



## A Looking Glasse.

**H**E That goes about to end a Controversie, must consider the originall, lest like a bad Physitian he hurts where he might heale. This disease that now spreads it selfe over all the kingdome, nay, over two kingdomes (and mist the third but narrowly) hath been growing a long time, indeed so long, and hath now got such strength in the whole Body, that the prime Doctors in the kingdome are puzzled in the cure.

We have been here in *England* (of old) almost generally Papists, *Hinc illa lacrima*, this is the roote of all : it is a pleasant Religion, and nothing in the world so hard to part with as pleasure, though we finde it hurtfull to us, but when it comes countenanced with the highest authority, which protected with the awfull name of Religion; no wonder though it be highly affected, and hardly avoided.

Now the kingdome in hope of a cure, hath taken the potion, which workes with such vehemencie, that without some sudden help from heaven, there is small hope of recoverie.

The Protestant and Papist are at this difference, the Papist will be a Protestant, but the Protestant will be no Papist; now if they would but joyne and make a medlie, the businesse were ended.

But the quarrell (as absolute as ancient) grows strong and terrible, the Protestant pleads Law, the Papist Antiquity : the first

first goes a faire way to worke, not transcending the bounds of Justice and Conscience, the other bends all his endeavours by close plots and policies to undermine and blow up all opposition, for the re-establishing of their ancient (as you call it) Idolatry, and the utter ruine and confusion of the other: but failing so long, notwithstanding so many damnable conspiracies and projects, they have now brought it to an open War, and how they have handled their hammers in the businesse, may easily appeare by the fashion of their worke.

Scotland miraculously shifting the stroke of their malice, they presently sent the devill their agent into Ireland, where he hath since bestirred himselfe, so that all men may guesse what house he came of. And lest England should rescue the Protestants there, and so mar their market, they have used the matter so, that we are hardly able to defend our selves at home; nay they are so void, as well of shame as grace, that they openly exclaime against all that doe not approve of their practise, by suffering their throats to be cut without opposition; Neither is this all, they have conjured a multitude of deposed and ignorant spirits with the words of Roundhead and Puritan, to side with them in the action, and so together they endeavour by pulling downe the whole building, to cause a generall ruine.

But alas, what's all this? This we know is done, but how have they done this? Or how doe they hope to maintaine it? O now I must be silent, and yet I cannot, In Ireland they plead an unpattern'd Authority, for their unparallel'd villany, the Kings broad Seale to kill by, but suppose that be counterfeit, here they have both his Seale and himselfe, they fight under his owne Colours and countenance, and had his Standard too, if they could have kept it.

Thus they run raging through the Countries, with authority in their mouths, and cruelty in their hearts, robbing and pillaging according to Law (for that they have too, as well as con-

science and honesty) and where they overcome, all that oppose them in protection of their Estates, are raised at and upbraided as Traytors, for fighting against their King: thus they make it Treason for honest men to keep themselves from robbing: And still in this order they lay all their Villanies upon that name that ought to stand a bar betwixt bad men and their actions, and are not ashamed to make him a party in that that wee are ashamed to speake of: But lest I should seeme to know more then I doe, Ile speake lesse then I ought. The name of a King alters the course of our discourse, and turnes the current of conference.

Thus you see into what State these Romish Renegadoes have brought us, and by it may perceive what they further intend to doe if they be suffered; no doubt they resolve this their last businessse, they have set up their rest, put their hopes and feares in the Scale, and will either be all, or nothing.

Now though they have pillaged many of us of our goods, if they have not utterly robbed the rest of us of our braines and judgements, let us not suffer them to run on in those base courses, but rather chuse to change lives with them then Religions. O but they fight for the Protestant Religion; Yes, as theeves upon the high way fight for a Purse, to take it from us: this is the true sense of their fighting for the Protestant Religion: we still remember how this Religion was fought for at the Ile of *Ree*, and *Rochell* by our innocent Countrymen, where above 30000. poor Protestants were consumed of their lives, a pretty peece of service; But this was done abroad and concerned another Nation: the action did indeed, but the plot reacht to *London*, and hath still an influence upon these actions; for if the same Religion were aimed at, what neede any fighting, why should men kill one another without cause or quarrell? But since we know their hearts, since their plots are now so apparant, their malice so open, and their mischief so fell, how can we be silent, why should

(33)  
should we be patient? This were the way to make us guilty of  
our owne ruines, and render them lesse odious, thus we should  
lose our fames with our lives, and leave the living in worse case  
then the dead. No, mischief must not be met with mildnesse  
let us not die slaves, that were borne free men, let us accor-  
ding to Law and Conscience leave that to our children that  
was left us by our fathers, and if men love Truth, the Gospell,  
our Lawes, our Fames, and Freedomes, let's shew it by our  
actions. But our Opposites are great and many, why should we  
be frightened, either with their names or numbers, we ought not  
to consider how many, but how just they are, for might consists  
not in multitude, they have the greatest strength that have the  
best cause. On then brave Countymen, take up such weapons  
as you have, if yee have not such as yee would, and suffer not  
your selves to bee coopt up in your owne Townes and  
houses, least the insulting enemy devoure your foode before  
your faces, whilst you look on and starve, leave then your ha-  
bitations to your wives and smallest children, if you wish their  
safeties, and like an inundation runne upon the Rebells, in the  
meane time, least you should feare a backe blow, a private rob-  
bery, let me tell you, there can be no danger that way, for the  
Popish Armies have gleaned up all the Thieves in the Coun-  
trie. By ventring your lives thus, there will be hope to preserve  
them, and spending part of your meanes, the rest will be out of  
danger. But why should you be intreated to secure that yee love  
dearest, your lives, why to defend that that preserves your lives,  
your estates, why, to keepe that maintaines you, your estates,  
your freedoms, for in the losse of one ye lose all? besides, if  
you betray your selves, ye betray your wives, children, and  
families, your kindred, friends and neighbours, and not be re-  
solute in defence of all is to betray all, and now will your fames  
come off, when it shall in the Chronicle of this preposterous age  
be published, that such a Country, such and such men fell off,

cried craven, and turned cowards, to the damage and danger  
of the whole, in such a cause as this? Is it not better that you  
meete death with honour, then with infamy, and to have it  
reported to our posterity that ye died bravely in the cause of  
God, and your Countrey, then cowards and betrayers? Be-  
sides, consider your strength, you have Truth and Religion  
on your sides, the Lawes and liberties, and Parliament on your  
sides, all good and honest men on your sides, the hope of pre-  
serving your lives and liberties, your estates, wives and families,  
and fames to all eternitie; and doubt not but you shall have  
God and a good conscience to attend you to the houre of  
death.



### *Redding.*

**I** That was lately wealthy, strong, and free,  
Now want my wealth, my strength, my libertie;  
And pity too, the more's my miserie:  
For having plenty, I neglected it,  
And stood not to defend it as 'twas fit;  
God send all honest Townes more Grace and wit.

### *Banbury.*

**I** Have long flourish'd, plenty in my Streets  
For many Ages past, hath strow'd her sweets;  
But now I am undone, my goods, my Lands,  
And houses too are all in hucksters hands;  
Thus must I live a slave, till good men shall  
Lend their assistance to redeem'em all.

**M**Y feat is faire, my face is lowly, alas  
 Empry my houses are, where plenty was  
 I (a Malignant) rudely thrust out those  
 That were my friends, to entertain my foes  
 Now clad in naked misery I stand  
 A Beacon, for a warning to the Land,

*Brainford.*

**T**Hough guilty, pardon me, for I am spent,  
 Left by my error poore and penitent,  
 And yet am confident my name shall shine  
 (Proud *Kingston*) in a higher Sphere then thine  
 For the bold Rebels that revolted to see  
 The City burne, and Sackt, were spent in me.

*Marleborough.*

**Y**OU that are honest, have a speciall care  
 And of (friend-seeming) enemies beware  
 I had good strength, good courage, a good cause  
 And to maintaine the Liberties and Laws  
 Fought stiffely, but (betray'd) I lost the warre  
 Gave over, and was taken by the Turke.



**T**Hough rich my Crosse, my Crosse hath made me poore,  
 Though ever cross, thus never cross before  
 Though long by Faith I stood and prosper'd well,  
 Yet now (alas) at length by Faith I fell  
 Admire my Crosse then you that thinke it fit,  
 He ne're trust any more that trust in it.

*Newbury.*

## Newbury.

**C**All you this Law? and must I be content,

To suffer thus for being innocent?

No, Ile complaine, the King of kings shall know

That there's no truth nor justice here below

No shame, no grace, no pittie, all are gone

And Thee very maintaines Religion?

## Manchester.

**F**riends I am griev'd to heare of your distresse,

And yet againe am joyfull I can see,

That yee repent as much for making way,

To others ruines as your own decay.

Through neglect, or ignorance, will strike

Your neighbours Eares, and make 'em feare the like

O had yee had my soule, yee had bene free,

And equall now in wealth and fame with me;

I doe not onely keepe my owne, but give

My neighbours freedome, strength, and meanes to live.

By me an Armie's rais'd, with which I drive

The superstitious Drones from Hive to Hive.

Had I bene carelesse, sentlesse, faithlesse, dull,

Laine still, and ate, and slept my belly full.

My fame, my friends, my fortunes had bene then

Left to the mercies of Malignant men.

I had bene beggard, all my friends distrest.

And my fame lost, as deere as all the rest.

Thinke on't my friends, be warn'd by this poore Townes,

And to defend your Angells, spend your Crownes.

(c) A  
DECLARATION  
AND  
JUSTIFICATION  
OF THE EARLE OF *Lindsey*,

Now prisoner in Warwicke-Castle, wherein hee makes  
apparent the Justice of His Majestyes cause in ta-  
king armes for the preservation of his Royall  
person and Prerogative.

*Bertie (M) 25 Feb 1643  
Lindsey  
K.*

As it was sent in a letter to the Right honourable *Henry*,  
Earle of *Newmarke*, now resident with His Majesty  
at Oxford January. 26. 1643.

It being a true Character of loyalty and myrrour of  
obedience for all His Majestyes loving  
Subjects.



Printed by Leonard Leitchfield, Printer to  
the University of Oxford. 1642

Oxford printed by Leonard Leitchfield, Printer to  
the University of Oxford. 1642

A(2)

NOTIFICATION  
AND DECLARATION

and Iustification, of the Earle of *Lindsey*, now  
prisoner in *Warwicke Castle*, where he makes  
appeale to the Iustice of *His Maies Armes*  
in seeking armes for the preservation  
of His Royall person and  
Prerogative.

As it was sent in a letter to the Right honorable  
Earle of *Warwicke*, now resident with His  
Majestie at *Oxford*  
(M Y E O R E X)

to whomsoever of his friends I should possibly herein  
write, I do not butaine, it doth  
bring great comfort  
unto me to heare of  
the continuance of  
your health, and of  
the good successe of  
His Maies Armes  
there is no happier  
newes that possibly  
can arrive to turne my  
fettlers into freedome, or my sorrowes into hopes, or  
which can prefer them sooner into the absolute pos-  
session of joy. In this apprehension (methinkes) I am  
not the person which I was, and the more close my  
body is restrained, the more enlarged and noble is my  
minde. This is the happinesse which I have gained  
by



By the solicite of my friends, and others, my friends  
 have endeavoured to assist me they have be-  
 friended me: For this only I have full reason to  
 ment, that I cannot enjoy that immediate influence  
 from His Majesty's aspect, which you doe, and I  
 have those his incomparable vertues in contempla-  
 tion only, which you really doe behold and daily doe  
 derive from them more glory, by the full observati-  
 on of their admirable working. His Majesty is like  
 unto Him whose second he gives restlesse Demons-  
 trations of Religion, Justice, Prudence, and Moder-  
 ation unto all; and constant in His own goodness,  
 offers mercy unto those whose swords have taught  
 Him to be mercifull. And by a high example of  
 wonderfull pietie to avoid the effusion of their owne  
 blood, the King dooeth unto His Subjects, and the  
 Conquerour unto the conquered, I would willingly  
 fall a martyr in this cause, and I am sorry that I have  
 not lost my life rather then my libertie for the in-  
 justice of it. I have a long time been detain'd a prison-  
 er, for who can charge me of any other crime; my  
 adversaries would make the world believe, that they  
 doe me some great favour when they leave it to my  
 free election, whether I will be so or no: Doe they  
 believe that any is so in love with fetters, that he  
 would change them for his freedome (were the con-  
 dition equall and proportionable to the my (some of  
 my friends have told me, and would perswade me to  
 a believe that my libertie may be gained. It indy be  
 gained peradventure indeed, but how? As from Mer-  
 chants that value it at so high a rate that my fidelity,  
 honour, and all that is deare unto a noble mind,  
 must be the price to purchase it. If I refuse what  
 they proposed, the losse of goods, of lands, and by the  
 length.

length of my refusing, certainly the loss of life  
it selfe must be the price that shall pay my ransom.  
This is a hard choyle, it is in my power to be a free  
man, they do alleadge but how if I will be a slave fall  
off from the Example of my noble Father, and Pre-  
decessors (who laid the foundation of their first ho-  
nours on their loyalties and their obedience to their  
Prinse). If I will abandon His Majesties service in  
the war, and enter into a new covenant and Protestation  
with them to take up Armes on their side, as if  
treason were nothing unless I made it Sacramentall.  
I have already given my faith unto my Prinse, upon  
whose head this Crowne is by the law of Nature and  
of Nations justly fallen, shall I falsifie that faith  
and ioine unrighteous hands with theirs to trouble  
the peace and the splendor of it. (Heaven forbid.)  
But they alleadge againe that in this cause of theirs  
Religion, the priviledges of Parliament, the Liberty  
of the subiect, and glorious hopes and shewes are pre-  
tended. Dare not all Rebels cloake their purposes  
with such goodly titles? Hath not His Majesty in  
whom alone the chiefe power doth consist, given ma-  
ny and strong assurances to maintaine the same, hath  
He not taken Protestations too sacred to be profaned  
by the jealousies or misconstructions of any whatso-  
ever? that He will preserve the Protestant Religion  
in that forme and purity, as it was in the dayes of  
*Queene Elizabeth*, and His Father of blessed Memo-  
rie. Hath He not with true zeale and justice, com-  
plained of the great scorn and disregard, that is cast  
upon the Service of God in the Booke of Common  
Prayer? and that while Religion is pretended to be  
reformed it is destroyed. (Truely my Lord) they  
are much deceived who thinke that Religion and re-  
bellion,

bellion can be companions, on that God will favour  
 their attempts that strike at himselfe through the  
 Princes sides. In that very word the King, there is  
 such a Deity inclosed that who wounds them wounds  
 the Divine Nature. Why then should the sword be  
 so rashly drawne under so holy a vaile, was Religion  
 ever built on blood? Tis true indeed the blood of  
 the martyrs hath bin the foundation of the Church,  
 but (my Lord,) we must know againe that it is not  
 their blood, but their Cause that made them martyrs  
 And that the best Martyrs were so far from opposing  
 the authoritie of Princes, that they willingly did sub-  
 mit their lives to their commands: I can never reade  
 that they made any one insurrection to oppose their  
 Prince, or any inferiour Authorities derived from  
 Him. *Tertullian* and *St. Ierome* (to whom I am be-  
 holding to my imprisonment for our best acquaint-  
 tance) doth inform me that in those ancient times of  
 elaborate Persecution, when invention lived almost  
 altogether on the blood of Christians, and crueltie  
 grew witty to torment them, that they only contend-  
 ed against them in the prayers for their conversion,  
 and in the holy Examples of a vertuous life, whereby  
 they so much multiplied, that in few yeers the army  
 of the Christians were the best protection and Life-  
 guard of their Emperours, (although Heathens; And  
 thus the Primitive Christians did ever propagate  
 the gospel with no other then their owne blood,  
 which at all times they did shed, not onely to God,  
 but to their owne Princes although Pagans, but never  
 against them. As the Devill was the first Rebell, so  
*Judas* was the first traitour amongst the Apostles, and  
 shall we rank our selves with such hated Exemplar of  
 of Desloyalty and Treacherie. But were there a cause  
 good

good? Are the armes of the Parliament to be possessed to the Army of His Maiestie, are they able to contend with Him? when have we fought with them but they have been beaten: At the battell of *Koscau* where my Father lost his life, and my self my liberty, (although in my owne particulars, I have small reason to speake of the successe of that day) yet I beleve in that field was tryed to the uttermost what the courage or the numbers of our Adversaries could performe. We observe that His Maiestie with His Armie still kept the field, and I would it had bin my happinesse to have kept it with Him, or to have sealed there the obligation of my Loyalty with the dearest blood I have: We shall finde the forces of our Adversaries, or rather the reliques of their forces to retreat with what speed they could to this place of *safery*, where they made my selfe and some other captives the excuses of their coming, when indeede their own necessities were the chief occasions that did induce them to it, whiles the Army of his Maiestie unfollowed by the enimie, in a secure march was making up towards *London*. I will passe over the fight before nere unto *Worcester*, and the defeate given them after nere unto *Braincesford*. We shall finde that victory hath bin carefull alwaies to attend the sound of his Maiesties drums and his Cannons, and with broad wings to cover his head in the day of battaile, &c at the end of every fight to be seene to pearch again and to rest her selfe on the safe cress of his glorious helmet: wee finde his Maiesties Armies to increase daily both in number and in courage whiles their expectations, and aide from *Scotland* doe move not at all, or very slowly forward. They have no new places to resort unto for succour, To looke for

for is in the *Melverb* *Relis* in vaine, the *English* Re-  
 quements you know are shared wholly deuoted to His  
 Majesties service; and a league betwixt both Princes  
 is cemented by a strong tie of Marriage: To depend  
 upon any forraigne assistance were to build new Ca-  
 stles in the aire, and besides wherefoever they shall  
 addresse themselves, they shall finde that who appeare  
 disloyall to one King, will be distastefull to all kings.  
 Their persons and their cause, will be there no lesse  
 odious then their religion: It is easie to beginne, but  
 let them observe the event of such ill-grounded war.  
 We have seene with horror the miseries that attend  
 it, as the firing of houses, waiking of goods, famine,  
 Rapes, Ruine of townes and cities, and the unidit Li-  
 bertie usurped, lost in an instant, land forever. The  
 Tho. respects of wife, children and blood, are ties  
 which by nature man doth hold most deere. If we  
 pierce our selves, let us not forget them that are so  
 precious untous, Kings have strong hands to put bits  
 in the most stubborn mouthes if they cannot relish  
 gentle subjection, how will they digest slavery? I  
 would advise them therefore, not to put backe this  
 blessed Arme, that stretcheth out to receive them,  
 when the sword hath made mote havock, and all is  
 wilderness, they will then beg for that they now re-  
 fuse. For my part (my Lord) I am in their powers,  
 and if it should fall into their hands, I know not how  
 this free speech of a prisoner would be taken by them  
 Howsoever they dispose of me, I will never distayne  
 my Ancestours, nor leave that foule title of a traitor,  
 as an inheritance to my Posterity, they may when  
 they please take my head from my shoulders, but  
 never my heart from my Sovereigne: All my hopes  
 are anchored on god and the good successe of his mai-

ties Armes and on the Iustice of His cause, which my prayers shall never be wanting. Through the sad misfortune and melancholly of my bondage, I have now exchanged the practice of a souldier for peniive solitude, and the sloth of contemplation, wherein I receive the more delight; that I have the more leisure to observe and collect the activeness of your spirit, the action of your vertues, and the brave Speare in whom they move: Which might puzzle a farre better Mathematician then my selfe. I have the leisure to peruse and contemplate sometimes on those excellent speeches, delivered by the Lord Digby, and the Lord Falkland, men of admirable faculty, and who can conquer with their pen, as well as with their swords: and I do congratulate the happiness of Oxford that in their age he doth now against joy those wars which in their infancie he did nourish. I looke on the advancing of my Lord of Newcastle's forces with a great deal of hope, & beleve as he matcheth by, he will doe us the good office, as to make it his complement to wish his friends so happy as to keepe him company in his approaches to His Maiestie: Assuring you that nothing under Heaven, can convey a more absolute content unto my heart, then to be so happy as to kisse again His Maiesties hand, and to expresse my selfe to be,

(My Lord)

Your most humble and  
most affectionate servant,

Lyndsey.

Three Looks <sup>II</sup>  
OVER  
LONDON,

*K* OR  
Plain dealing is a Jewell.

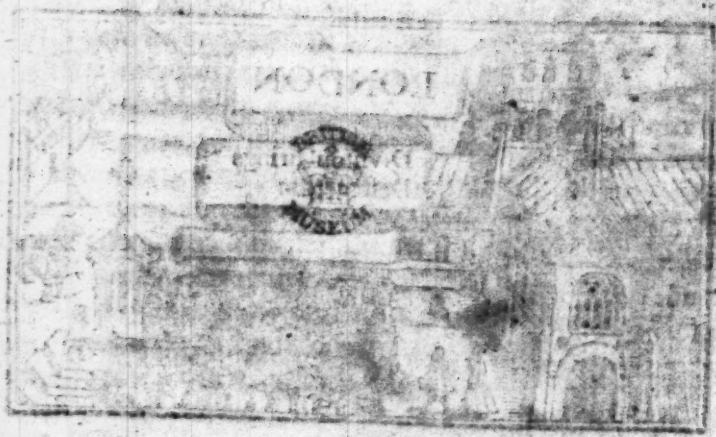


fig. 3<sup>d</sup>

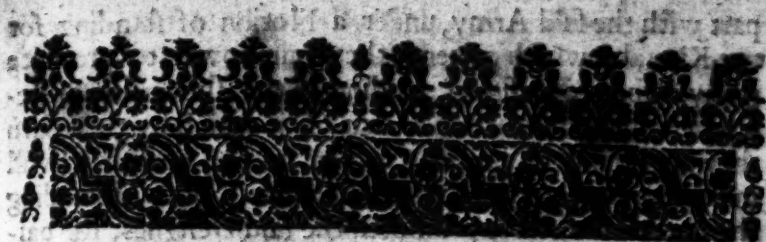
LONDON, 1642

Printed for I. H. and Ro. Smith, 1643.

# THE OVER LONDON



Printed by J. H. and R. Smith, 1043.  
London, 1792.



# Three Looks OVER LONDON

**T**Hat man that shall looke seriously upon this City, and weigh maturely the present condition of it, as it is now, may discern easily that it is in a very deplorable and sad estate, being divided against it selfe, having both a potent Enemy without, which labours to destroy it, and an unruly power within it, (a giddy-headed multitude) that labours to bring to destruction both it, and all those that any way endeavour to stand in the defence of it.

That this is apparent, is manifested two wayes.

First in respect of a potent Army abroad, who pretend a maintenance of the Protestant Religion, and by that pretence abuse the Authority of our King, and altogether destroy the Religion, the Law of the Land, with the Property of the Subject.

Secondly, in respect of a malignant Party within the confines of the said City, who seemingly pretend to take



part with the said Army, under a Notion of standing for the King, by which pretence they gain power to promote many desperate Designes, tending to the Subversion of Religion, and the destruction of that City which by their oath they are bound to preserve, when on the contrary I will make it apparent, the said malignants (notwithstanding their pretences) have promoted the said Designes, for particular respects to themselves, and have been for, and against the Parliament, as their own ends and profits swayed them, and not any respect or ayme at the publique good.

You may remember when Projectors was voted out of the House, then every man having suffered un'er their Tyranny, with one consent cryed them downe, looking upon their former sufferings, and then every man gave God publique thanks for the Parliament, so much they thought they were engaged for their delivery from the pressure of those insulting Tyrants, but this is forgotten now.

Likewise you might observe how readily the commands of the Parliament was obeyed in every particular that concerned the removall of any thing that might seem prejudiciall to their profit, as the *Ship-money*, *Sarchamber*, and *high Commission*, with many other things very fresh in all mens memories; And likewise when the high Court of Parliament went about to remove the Bishops, many men, nay a multitude of men which had suffered under their Papall Jurisdiction, with one voice, nay with a zealous violence, cryed out *No Bishops*, *no Bishops*. But it seemes it was the sence of their temporary sufferings, and not that spirituall Bondage, that made them so zealous in the cause.

Also when the Protestation was imposed, you may remember with what willingnesse and cheetfulness the said Protestation was taken by all sorts of men, they would live and dye with the Parliament &c. but I believe all those men that now are opposers, (and as farre as in them lies destroy-

troysers) of that power which they then professed to defend, had a mentall reservation, to protect them with their tongues, but their hearts should be farre from them, this is apparent by the Actions of many Eminent men, that then outwardly seemed both religious toward God, loyall to our King, and loving to their Brother, but coming to the test, the mantle of hipocrisie being taken off by the touch-stone of truth, and the finger of the Law, they have been found Atheists in Religion, Traytors in disloyalty, and devils in their dealings with their Neighbours, but to my first discourse, when the five Members were accused by his Majesty, then with a joynt consent (so great they conceived their duty to the Parliament) they declared that they would spend their lives in their just defence, by all which it appears that so long as the commands of the Parliament intrenched not upon their Pursec, they were as obedient as might be, they were as well affected as any, would the Parliament have undertooke to maintain the Religion and Lawes of the Land at their own charge, then this malignant Crew, would have declared them just and honourable in all their Actions.

But when his Majesty had by the Councell of the Lord Digby, withdrawne himselfe from his great Councell, and privately contrived the raising of an Army, and when the necessity of the Kingdome begunne to intice the Parliament to make use of their lawfull authority, for the suppressing of that authority so unlawfully employed (the raising of such an Army being destructive to the Religion and Law of the Land, from whence that power had its first derivation) then a discovery was made of their intentions, for when the Parliament made propositions touching a contribution for the raising of an Army, to oppose the foresaid Army, rayled against the parliament, then they began to draw their heads out of the Fraternity.

So long as they could serve the Parliament with a good word, (or a God preserve the Parliament) they were as obedient as might be, but when they were desired to contribute toward the maintenance of an Army for the defence of Religion, the Lawes of the Land, and the Liberty of the Subject, against a crew of Popish Bishops, flattering Courtiers, knavish Projectors, and desperate Cavaliers, all which they had formerly clamour'd against, *No Bishops, No Projectors, No Lureford, &c.* now they are of another mind, now they cry out what hurt did the Bishops? Wee lived better when there were Projectors, the Ship-money was not so bad as our Taxes now, &c. these are the common phrases among them.

Yet notwithstanding so long as there was onely a voluntary contribution of Plate and Money, they were very well contented to live and injoy that security which others had purchas'd at so deare a rate, but when an Ordinance was made by both Houses, that every man that had not contributed according to his estate, should pay the twentieth part of their estates, then they could find no way to slip their heads out of the Collar, but by endeavouring to raise a Commotion in the City, which was done under a Notion of Peace, then they sticke not to declare themselves open Enemies to the proceedings of the Parliament, then the Note was altered, in stead of God preserve the Parliament, bitter curses and reproachfull revilings, *The Parliament has undone us, taken away our servants, spoiled our Trading, brought the Kingdome to destruction by a Civill Warre,* see how the case was altered in a little time, see what power a little Money has over carnall minded men, *Let them have what Religion you please, let the Lawes be destroyed, let all go how it will, so they may keepe their Money it makes no matter,* Pish sayes one that ha's more Haire then wit, *Wee shall never have Peace except the Papists may have freedome of Conscience*

ence, then sayes another of the same Crew, *Wee shall never have Peace till all the Round-heads throates are cut? Why should we not be content with that Religion which was established in Queen Elizabeths dayes, and maintained by King James.*

Then a third crownes the Catastrophe with a thundering oath, and summes up all their learned censures in this little sentence, would all the City were of my mind, we would all rise and cut the throats of these Round-heads, and then we should have peace, and these are the champions of peace, or professed Protestants, indeed professed Protestants they may be, but true Protestants they cannot be, they desire peace abroad, and cannot keep peace at home: I have read that in *Italy* there began to arise some discension among the people of one of the chief Cities, and a Citizen that thought himselfe a good Orator, undertook to perswade them to peace, and having made a long oration to that purpose, one of his neighbours that knew him, began to laugh at him, saying, thou fool dost thou undertake to perswade peace, in a whole City, and thou hast in thy owne house but thy wife and thy selfe, and canst not keep peace at home, this may be applyed to these men who labour to obtain a peace in the whole Kingdome, and yet are at warre within themselves, their owne affections, their very soules and bodies are at variance and enmity one with another, but not in suppressing of sinne but in adding fuell to that fire which is quickly kindled, but not suddenly extinguished, countenancing those crimes in themselves, which they condemne in others, they look upon some men as the authors of these troubles, they look upon the secondary causes of these distractions, but they forget to consider that it is their beloved sinnes which hath produced this unwelcome punishment, it is their delightfull pleasures, which are the causers of these unfavory tribulations.

But to my first discourse, now they are all for peace, all  
for

for the King, and they can find no better way to obtain this Peace, but by beginning a civill War, *Let us have Peace on any termes, Let us have Peace first, let truth follow, let us have Peace or we will force a Peace,* these are the common phrases, *It is better that foure men suffer, then a wholl Kingdome perishe,* nay better fourescore suffer, nay the whole Parliament, nay the Religion and Lawes of a wholl land, rather then these men be charged five shillings toward the maintenance of an Army, for the preservation of either.

Here is a strange agnowledgment, that men that would be thought wise, should be so extremely stupid, as not to discern how they lend aid to those that will in the end destroy them, had the first five that were accused been sacrificed to the cruelty of these bloody Papists, can you thinke they would have rested there, it is apparent they would not, for now they have found a trick for foure more, had they bin delivered, would they yet have bin content, no surely they must have the other three to make up twelve, and had they obtained these, happily their next demand had bin twelvescore, and these men shall find when they have done all that ever they can to promote the designs of that Party and that they have gained their ends they will make no distinction, if they have mony they shall be *Round-heads*, and if no mony they shall be at jacks, then these men shall by sad experienq conclude themselves the authors of their own confusion,

So conclude, *Let every man be subject to the higher powers,* yet let them be so subject, that above all things they preferre the glory of God, for that man that shall respect his Loyalty more then his Religion, may happily be a loyal Subject to his King, but a disloyall Servant to his God.

FINIS.

THE <sup>12</sup>  
RIGHT WAY  
To Protestantisme.

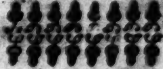
DELIVERED IN A SERMON AT  
Serjeants Inne in Chancery Lane.

BY RICHARD TRAY, OF BREADHERST  
in Kent: Master of Arts, and Minister  
of the Word.

GAL. I. 8.

*But though we, or an Angell from heaven, preach any other  
Gospell unto you, then that which we have preached unto you,  
let him be accursed.*

Bonus vir Caim Scius, sed malus tantum quod Christia-  
nus. Tertul. in Apol. advers. Gentes



Sub: 4C

LONDON,

1642

Printed by L. N. and R. C. for John Williams, at the signe  
of the Crowne in S. Pauls Church-yard. 1643.



TO THE  
RIGHT WORSHIPFUL

HENRY CLARKE, SERJEANT

at Law, Recorder of the City of  
*Rochester, Grace and Peace, &c.*

RIGHT WORSHIPFULL,

**I**T pleased you to make choyce of me  
(the meanest in our Countrey) to  
preach before (I may say) a CHOSEN  
Congregation, for they were but  
FEW, yet those such sound Prote-  
stants, that I may truly call it the LITTLE FLOCK  
of Christ. As tending therefore to its proper Use,  
this small piece begs your Patrociny. And indeed,  
the matter may deserve your protection, as being  
in part a maintenance of the Protestant truth esta-  
blished by Law: And who more fit to plead for  
that then you, who, like JOSEPH of ARIMATHEA,  
are an Honourable Councillour, and one that  
looks for the Kingdome of God, to which King-  
dome the Father of our Lord Jesus Christ in his  
good time bring you and all yours.

So prayeth

*Wm. D. ni. and T.*

*Your worships in all duty,*

.T. A

R. T.

## To the Reader.

Christian Reader,



That with the pious importunity of many, and  
impious obloquy of some, what for satisfaction to  
those, & justification against these, my poore notes  
are pressed to submit themselves to the pub-  
like eye, & that in terminis terminantibus, in  
which they were delivered to the care. Wherefore doe not expect  
them to be clothed with excellencie of language, the naked  
truth is their best Rhetoricke, (and that I take to be the onely  
Pulpit Rhetoricke) if therefore any seeme to disgust them, the  
Apostles interrogatory to his foolish Galathians, will be my just  
vindication against such. And therefore your enemy, be-  
cause I tell you the truth. For the truth (which betwixt the  
Charybdis of Papisme, and Scylla of Brownisme, is now like-  
ly to suffer shipwracke) is that I only plead for. If praise or  
preferment (the usuall loadstones to draw men in Print) were  
the Buts I aimed at, I would never have shot so freely against  
both parties. But I thank God I have not so learned Christ;  
as to seeke mine owne, and not that which is Jesus Christ, and  
herein I joy, yea, and will joy, that

Gal. 4. 16.

Eph. 4. 20

Phil. 2. 21

Phil. 1. 18

Christianus sum, non Sectarus.

Thine in Christ;

R. T.

# THE RIGHT

way to Protestantisme.

PHILIP. 4. 8, 9.

*Furthermore, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertain to love, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things.*

*Which yee have both learned, and received, and heard, and seene in mee: these things doe, and the God of Peace shall bee with you.*



**S**AINT PAUL in the beginning of the second Chapter doth use notable divine Rhetoricke, to perswade his Philippians to unity: and that it might take the deeper root in their hearts, whom (he saith) he loved at the very heart-root in Christ

Jesus. In the third Chapter, in matters concerning faith, he bids them *beware of dogs, and beware of evil workers, and beware of the concision* (vers. 3.) and in matters concern-

chap. 1. 2.

Doctor  
westfield  
Bishop of  
Bristol.

ning manners (*vers. 18.*) He entreats them (and that as the Holy and learned Bishop in the forenoon did entreat you) with teares in his eyes, even weeping, that they would not walke as the enemies of the Crosse of Christ, whose end is damnation, whose god is their belly, and whose glory is to their shame, who mind earthly things; but that they would have their conversation in heaven, and walk as becommeth the Gospell of Christ.

Now when the Apostle had delivered unto them an Epitomie (as it were) of Christian doctrine, both concerning faith and manners, *το λοιπον* saith the text. There is one thing behind yet, and what's that? that seeing the pious *Philippians* did live amongst the idolatrous *Gentiles*, contention might arise, whether it were lawfull for a Saint of *Philippi* to communicate in any thing with an idolatrous *Gentile*, as now contention is risen amongst us, whether it be lawfull for a Saint of *England* to communicate in any thing with an idolatrous Priest of *Rome*. Saint Paul therefore, that he might cut off all occasion of schisme and division, tels them in plaine and disert termes, that it is lawfull for them to comply with the *Gentiles* in those things that are true, and honest, and just, and pure, and pertaine to love, and are of good report, or have any vertue or any praise in them. And therefore he closeth up all unto them in this golden Epilogue.

Furthermore, brethren, *Quaecunque*, whatsoever things are true, whatsoever things are honest, &c. Think on these things, which see have both learned, and received, and heard, and seen in mee, those things do, and the God of Peace shall be with you.

There is the Apostolical scope.  
Now the Text it self is a casket of most precious jewels, and to open it unto you, I shall borrow the Hamlet's Key, for Analytically it runs thus:

what

Whatsoever things are true  
 Whatsoever things are honest  
 Whatsoever things are just  
 Whatsoever things are pure  
 Whatsoever things pertaine to love  
 Whatsoever things are of good report  
 If there be any vertue, or any praise

Thinke on these things  
 and doe them. Which ye  
 have both learned, and  
 received, and heard, and  
 seene in mee. and the God  
 of peace shall bee with  
 you.

And now you have had the patience to heare the Analysis, you may plainly perceive the Apostle doth make seven motions unto you, and he useth two motives.

1. The first Motion, that he makes 'tis for *Truth*; that whatsoever things are true, you would thinke on these things and doe them.

2. The second Motion, 'tis for *Honesty*; that whatsoever things are honest, you would thinke on these things and doe them.

3. The third Motion, 'tis for *Justice*; that whatsoever things are just, you would thinke on these things and doe them.

4. The fourth Motion, 'tis for *Purity*; that whatsoever things are pure, you would thinke on these things and doe them.

5. The fifth Motion, 'tis for *Charity*; that whatsoever things pertaine to love, you would think on these things, and doe them.

6. The sixth Motion, 'tis for a *good Name*; that whatsoever things are of good report, you would think on these things and doe them.

7. The seventh and last Motion, 'tis in generall termes, if there be any *vertue*, or if there be any *praise*; which Hypotheticall words, may be resolved into Categorical, thus, *whatsoever things have any vertue, or any praise, thinke on these things and doe them.*

And

And that these *Motions*, like *Eschinet* his *Orations*, might leave their prickles and stings in your hearts behind them, the Apostle useth two *Motives* to enforce them.

1 And the first *Motive* is taken, *ab ipsius exemplo*, even from the Apostles owne example, which you have (saith he) both learned, and received, and heard, and seene in me.

2 The second *Motive* is taken *ab adjuncta gratia Dei*, from the favour, bounty, and benediction of Almighty God upon you, that if yee thinke on these things, and doe them, *The God of peace shall be with you.*

You see then, my Reverend Hearers, what amplitude, what variety of matter I have; my very *Motions* I cannot dispatch within the terme of an houre, if I should handle them exactly, but *brevi esse laboro*. I have studied brevity, therefore by Gods assistance, and your Christian patience, I shall endeavour to couch my *Motions* thus.

Every *Motion* hath its proper *Object*, and a two-fold *As* common unto each: wherein I observe the Apostle useth my old Grammer figure, *Zeugma*, for this member of the Text: *Think on these things, and doe them*, answereth to all the former members, as, *whatsoever things are true, thinke on these things, and doe them. Whatsoever things are honest, thinke on these things, and doe them*, and so of the rest. Therefore my *Method* shall be this: First, I will present the *Objects* of these *Motions* unto you, by way of *Paraphrase*, and then the two-fold *As*.

First of the *Objects*.

*Aquinas* teacheth me, that the *Object* of every pure *As* is either *Objectum cognitionis, ut verum*, or else, *objectum affectionis, ut bonum*, either it is an *object* of the understanding, or else an *object* of the will: now the Apostle in the Text hath provided *objects* to furnish both, to furnish the understanding, here are things true; to furnish the will, here are things honest, just, pure, &c.

1 First,

First, to furnish the understanding, there are things true.

Wherein you may observe a two-fold verity, a Philosophicall, and a Theologicall. The Philosophicall verity hath its existence in the understanding, rectified by wholesome reason; the Theologicall in the understanding rectified by Grace: the first, to wit, the Philosophicall verity, 'tis naturall; the second, to wit, the Theologicall, 'tis supernaturall. And as for Philosophy, *Quaecumque inter ipsos etiam Ethnicos, whatsoever things even among the very Heathen are true.* And for Theologie *Quaecumque inter ipsos etiam Pontificios, whatsoever things even in the Church of Rome are true,* thinke on these things, and doe them.

But some may say, there are errors in the Philosophy of the Gentiles, and Heresies in the Theology of the Church of Rome; *Objec.* and so therefore that we may avoid all errors in the one, and benefits in the other; in this Apostolicall Rule here is a *Lydian lapis*, a touch-stone to try, and examine whether these things be genuine or adulterous. Nay, that wee may be sure to eschew all colour of falsitude, the Apostle doth not say, *Quaecumque videtur esse vera;* Whatsoever things seeme to be true; nor *Quaecumque vulgo habentur pro veris;* whatsoever things in the vulgar estimate are accounted for; but *Quaecumque sunt vera,* whatsoever things are true, *Ans.* are; there is the *Lydian lapis*, there I have found the Emphaticall word of the Text, *(scilicet) Ita verum est, ut citra compendium negari non possint;* that is, so true, that without an *Hawlers forehead*, the truth of them cannot be denied. Whatsoever things therefore, either in the Philosophy of the Gentiles, or the Theologie of the Church of Rome, are true, that is, are consonant to the doctrine of Christ, and

subservient to the *Analogy* of faith, thinke on these things, and doe them.

2 Secondly, as the Apostle hath provided *Objects* to furnish the *understanding*; so likewise, hee hath provided *Objects* to furnish the *will*.

Now the *will*, it is the foulest part of the *inner man*; and therefore the Apostle hath provided the more furniture to adorne it; *Necessary* furniture, and *superadded* for the ornament and glory of it.

1 *Necessary furniture.*

For a man may be considered in three respects, as he is,

1. *Animal Rationale;*
2. *Animal Politicum;*
3. *Animal Christianum.*

As he is a *rational* creature, and so he ought to have his *will* furnished with things *honest*, in respect of *himselfe*.

As he is a *politique* creature, and so he ought to have his *will* furnished with things *just*, in respect of his *neighbour*.

And as hee is a *Christian* creature, and so hee ought to have his *will* furnished with things *pure* in respect of *God*.

First, if a man be considered as he is a *rational* creature, he ought to have his *will* furnished with things *honest* in respect of *himselfe*. And according to that sage advice of the Apostle to the Romans, to walke *honestly*, as in the day time, not in *rioting* and *drunkenness*, nor in *chambering* and *wantonness*; not in *strife* and *envying*. For 'tis contrariant even to the very *dictates* of reason, that a man should follow those wayes which are destructive to himselfe: now he that doth walke in these dishonest wayes is an enemy to himselfe.

If the *intemperate* person, who doth live *dishonestly* in *rioting* and *drunkenness*, should aske from whence comes sorrow? from whence woe? from whence affliction? from whence the rednesse of his eyes? *Solomon* would tell him,

'tis

is by his sitting long at the wine, *Prov. 23. 31. 32.* if the lecherous person who doth live dishonestly in chambering and wantonnesse, should aske from whence it comes that his body is weake, and so subject to diseases? *Saint Paul* would tell him, that he that committeth adultery, sinneth even against his owne body, *1 Cor. 6. 18.*

If the litigious person who doth walk dishonestly in strife and envying, should aske from whence it comes that his purse is light, and his heart is heavy? *Saint James* would tell him, that his bitter envying, and where envy and strife is, there is all manner of mischief, *James 3. 16.* Therefore mee thinkes reason should perswade men to embrace this Apostolicall Motion, and whatsoever things are honest in respect of themselves, to thinke on these things, and doe them.

2 Secondly, if a man be considered as he is a politique creature, hee ought to have his will furnished with things just, in respect of his neighbour.

I shall not presume to trouble you with the fifth book of *Aristotle's Ethics*, and go about to define what justice is before you, who are the Oracles of the Law, you have the Law in your hearts, you know what things are just; O then have your hearts in the Law, thinke on these things, and doe them, that in this accusative age, if any some of *Gemidi* should villanously lay any thing to your charge, you may appeale to heaven, in the words of the Psalmist, *Psal. 7. 3.* O Lord my God, if I have done any such thing, if there be any wickednesse in my hands, if I have rewarded without him that dealt friendly with me (yea, I have delivered him that was mine enemy without a cause) then let mine enemy persecute my soule, and take it, yea, let him tread my life downe upon the earth, and lay mine honour in the dust. And truly nothing will lay mans honour in the dust, so soone as in justice will:

For we see it doth make men *calum mutare*, and I am sure, unless they repent, twill make them *calum amittere*, not onely forsake their owne sweet country, and their fathers house, but lose their inheritance in heaven too: Therefore let true policy so far prevaile, as that this Apostolicall motion may be as a *frontlet between your eyes*, and as a *signet upon your hands*; that whatsoever things are just, you may *thinke* on these things, and *doe* them.

Deut. 6. 8.

3. Thirdly, if a man be considered as he is a *Christian* creature, hee ought to have his *will* furnished with things *pure* in respect of God.

And what things are *pure*? wea those things which are grounded upon the *pure law of our soules*; the Sacrosanct Canonickall Scriptures, and next unto them rely upon the consentient and unanimous testimony of the godly Fathers and Bishops of the true ancient Catholick Church; and preferreth the sentence thereof before all other curious and prophane novelties.

First, they must be grounded upon the sacred Scripture, as upon their prime *base* and main *foundation*: Why? because the Scripture is the *fountaine and lively spring*, which doth containe in it in all sufficiency and abundance the *pure* water of life, and all things necessary to make Gods people *wise* unto salvation.

2 Tim. 3. 15.

Secondly, they must rely upon the consentient testimony of the true Church of Christ in the Primitive ages thereof: Why? because the true Primitive Church is the *conduit-pipe* to conveigh and derive to succeeding generations the celestiall water that springeth from this *fountaine*.

Would you then have *pure* gold? you must goe to Ophir, Would you have *pure* balme? you must goe to Gilead? Would you have *pure* wine? you must goe to Christ at the wedding of Cana. And would you have *pure* water?

you

you must come with your *pitcher of faith* unto the *fountain* of the Scriptures. And would you have this water purely conveyed into your *pitcher*? purely derived unto you? wea then you must draw it from the *conduit-pipe* of Antiquity, from the consentient testimony of the godly Fathers and Bishops of the true ancient Catholicke Church. True it is, that the Scripture is of omni-sufficient sufficiency both for doctrine, and for discipline; for doctrine is either true or false: discipline is either good or bad.

Doctrine if it be true, the Scripture (saith the Apostle) is profitable, *ut discamus* to teach, and confirme us in the Orthodoxall verity thereof. If it be false, 'tis profitable *ut arguamus* to reprove the subtile opposition and cavill of hereticall fraud.

So likewise for discipline, if it be bad, the Scripture is profitable, *ut emendemus* to correct and amend the *irregularity* and enormity thereof. If it be good, 'tis profitable, *ut doceamus* to instruct in righteousness, that the man of God may be made perfect in all good workes, 2 Timothy. 3. at the foot of the Chapter.

True, I say, the Scripture is in it selfe of this *soveraigne sufficiency*; for in doctrine tis a Physicians *box of preservatives* against poysoned heresies; and in discipline tis a *panthee* of profitable lawes against rebellious spirits. But how shall we attaine to the pure and genuine understanding of the Scripture? when as S. Hierome telle us, that *non in verbis Scripturarum est evangelium, sed in sensu, non in superficie, sed medulla, non in foliis, sed in radice rationis*: The purity of the Scripture is not in the bare letter, but in the sense; 'tis not in the superficies, but in the pith thereof; 'tis not in the leaves of words, but in the very root of reason. And Tertullian hath observed, that *tantum obstrepit veritati*

Rom 3. 13.

*adulter sensus, quantum & corruptas filius; an adulteroy,*  
 sense doth crosse the purity of the Scripture, as much as  
 corrupting of the Text. How therefore shall we attaine  
 to the pure meaning of the Scripture? therefore I say, the  
 consentient and unanimous testimony of the true ancient  
 Catholicke Church ought to be the ministeriall and sub-  
 ordinate guide and rule to direct and preserve us in the  
 right understanding of the Scripture. But Antiquity is  
 now out of date; many men now adayes (whether out of  
 zeale or madnesse I know not) are transported with such a  
 furious indignation against the godly Fathers and Bishops  
 of the Church, that they strive even *labore improbo*, by all  
 meanes possible to bring the *gray haire of the Fathers with*  
*sorrow to the grave*, nay their very throats are open sepulchres  
 to bury the Fathers and Bishops of the Church in. But my  
 beloved, *Christiani sumus, non Sectarii*. Wee are *Christi-*  
*ans*, and not *Sectarians*; therefore I beseech you in Christ,  
 whatsoever things are pure in respect of God, thinke on  
 these things, and doe them.

2. Secondly, as the Apostle hath provided necessary, he  
 likewise superadded furniture for the ornament and glory of  
 the will. And that is first, things which pertaine to love.  
 Secondly, things which are of good report. And thirdly,  
 things that have any vertue or praise.

1 First, things which pertaine to love. And what these  
 things are, the Apostle hath an enumeration of them in his  
 Panegyricall chapter of love, 1 Cor. 1. 3, 4. Love suffereth  
 long. Love is bountifull. Love envieth not. Love doth not boast  
 it selfe. Love is not puffed up, it disdaineth not, it seeketh  
 not her owne things, it is not provoked to anger, it think-  
 eth not evil, it rejoyceth not in iniquity, but rejoyceth in the  
 truth, it suffereth all things, it beleeveth all things, it hopeth  
 all things, it endureth all things. Love doth never fall away,  
 and

and therefore Faith, Hope, and Love, these three, but the chiefest of these is Love. Nay, Love is the Merchants Jewell in the Gospell, wee must sell all that wee have to buy it, for without the Apostle tels us, all that we have it profiteth nothing, 1 Cor. 13. 3. Whatsoever things therefore pertaine to love, thinke on these things, and doe them.

Mat. 13.  
46.

2 The second are things that are of good report. A good name, saith the Son of Syrach, Eccl. 41. 12. Is above a thousand treasures of Gold; nay, 'tis above all the treasures of the earth: For the Gospeller doth tell us, Matth. 6. 19. That the treasures of the earth are subject to a moth, a canker, or a thiefe, but a good name it endureth for ever, Eccl. 41. 15. Therefore have regard to your name, and whatsoever things are of good report, think on these things, and doe them. But yet be guided by the Scholiast in this, think on these things, and doe them, non propter gloriam vestram, sed ut per vos bene audiat Evangelium, & nomen Christi; Not for your owne glory, but for the honour of the name of Christ, that your light of truth, honesty, justice, purity, and love shining before men, they seeing your good workes, they may glorifie the Gospel of Jesus Christ.

3 The third and last are things that have any vertue, or any praise.

The Apostle in the second Chapter to the Colossians, at the eight verse, bids them beware, lest they be spoiled through Philosophy, where yet hee doth not condemne the Philosophy of the Gentiles, but onely puts a caveat, that they use it with circumspection, as Merchants use the sea, to wit, in eschewing rocks and sands; for there are rocks and sands in Philosophy. Morall Philosophy that tells us, that urbanity in jesting is a vertue, but spirituall Philosophy saith No: Nay, that tells us, that jesting is so far from being a vertue,

vertue, that it must not be once named amongst us, as becommeth Saints, Ephes. 5. 3, 4. lest therefore wee beat our selves against the rockes and sands of errors in Philosophy, we must remember to saile by the Pole-starre in the Text, *Sunt, Are*, whatsoever things are vertuous, are praise-worthy, think on these things, and doe them. And thus I have done with the objects by way of Paraphrase.

I come now to the twofold ad; the first *interiour*, think on these things: the second *exteriour*, and doe them.

*Thinke on these things, and doe them.*

Tis an uncontrollable *axiome* both in Philosophy and Divinity, that *Nulla ordinata actio proficiscitur a voluntate in intellectum*; Tis no well ordered action, unlesse first the understanding beget it, and then the will bring it forth: therefore he that will sing in the spirit, must first have his understanding tuned, saith the sweet Singer of Israel, *Sing praises unto the Lord* (saith David) *every one that hath understanding*, Psal. 47. 7. so likewise hee that will pray in the spirit, must first have his understanding tuned; and therefore our Saviour Christ, when he taught his Disciples to pray, hee bid them eschew *Tautologicall* verses, as *unmusical* in Gods eares, *Marth. 6. 7.* so that here are two gates we must open for the King of glory to enter in, the gate of the *understanding*, and the gate of the *will*. Wee must open both the gate of the *understanding* to *think on* these things, and the gate of the *will* to *doe them*. But there are foure sorts of men.

1. Some think on these things, but doe them not; *Et hi impij sunt*, these are wicked ones: Nay, unhappy ones, for action, as tis the *genus* of morall, so of spirituall beatitude: and the Philosophers; *unus autem verus est hunc esse apple of gold in a picture of silver*; for tis not the *Theory* that makes

indamur  
via dei  
cognita  
tis iuxta  
moyse  
Ar. 2.

makes the Christian, but the *Practise*. It is not *speculation* but *action*; tis not to *think* on these things, but to *doe* them.

2. Secondly, some *doe* these things before they think on them. Et *hi sunt stulti*; these are foolish ones; for though God by the mouth of his Prophet hath required, that we should sacrifice unto him the *calves of our lips*; yet hee never doth require that we should (like our phantasticall Schollasters) offer unto him the *lips of calves*, *bellowing* without our understanding. And therefore Master Calvin in his Comment upon these words tells these phantasticall beasts, that first they ought to *beare the yoke of meditation*. *Meditatio precedit, deinde sequitur opus* (saith hee) meditation must goe before, and then action must follow after. Away therefore with these foolish Schollasters, away with extemporall praying and preaching; away with these vain bablings; we must first think on things before we do them.

Hof. 14. 3.

3. Thirdly, some neither think on these things, nor doe them. Et *hi sunt mortui*; these are dead ones, like Saint Pauls widow, that lived in pleasure, dead *even while they live*, like those of the Church of Sardis Rev.

3. 1. They have a name that they live, but they are dead; a spirituall death in a naturall life.

4. But lastly, some there are that both think on these things, and doe them too, Et *hi sunt sancti*; these are the holy ones of Israel; *sancti et iusti*; these are the men of God made perfect in all good works. These are they that shall enter into their Masters rest; that not only know his will, but doe it too; therefore think on these things, and doe them; but *in these things*; for in this

q: know

C

Pronounce



Pronounce the Apostle doth put a *latitude* betwixt the *laudable* vertues of the *Gentiles*, and the *legall* ceremonies, which are urged by *false prophets*; for although wee may comply with the *Gentiles* in those things that are *true, honest, and just*; yet wee must take heed, and beware of the *ceremoniall* lawen of the false teachers; therefore *remember*, *remember*, thinke on these things, these things doe, and the God of peace shall be with you. And thus much of the *Motives*. I come now to the *Motives*: Of which in few, because I shall handle them onely as they doe advance the Apostles scope.

First, therefore of the first *motive*, and that is taken *ab ipsius exemplo*, even from the Apostles owne example. *which ye have (saith he) both learned, and received, and heard, and seen in me.*

A valid *motive*, for the Apostle did teach them these things not onely *viva voce*, but *vita & voce*; they were not onely *ear-witnesses* of his doctrine, but *eye-witnesses* of his life; they had both his *precept* and his *practice* too.

His *precept*, *which ye have both learned, and received, and heard.*

His *practice*, *And seen in mee.*

And here I have the *fore-looke* of occasion to stop the *mouthes* of our *bawling Schismatickes*; who grounding their reason upon that *sandy axiome*, that *(it is not lawfull for our English Church to comply with the Roman in the use of Ceremonies, formes of seruice, or any other indifferent things)* decry our common Service, and all *rites, ceremonies and gestures in religious worship.*

worship, that have been used by Pontificians.

But O foolish Schismatikes, who hath bewitched  
them, that they should thus resist the truth? For is not  
his *ratione infans*; *mad* *logike*?

Gal. 3. 1. 2.

Many rites, ceremonies and gestures in our religious  
worship are used by the Papists in theirs.

Therefore these our rites, ceremonies, and gestures  
are *Papish* and *superstitious*.

Many materials in our Common-prayer Booke, are  
used in the Masse-booke of the Church of Rome.

Therefore our Common-prayer Booke hath *Pape-  
ry* in it.

O *chimera*, *chimerissima*! By this strange method of  
argumentation, they may cut the throat of our eating  
and drinking.

For because Noah did *drinke wine*, wherein is an *excesse*,  
therefore may not Timothy use a little for his stomackes  
sake.

Ephes. 5. 18.

1 Tim. 5. 23.

Because the *Man of sinne* hath made himselfe *Drunk*  
with the *superstitious* *excesse* of *Ceremonies*; therefore  
may not wee use a few *soberly* for *decency* and *orders*  
sake.

1 Thess. 2. 3.

Because the Papists in their Masse-book *superstiti-  
ously* abuse many materials, which in their proper qua-  
lity are *true* and *honest*; therefore may not we use these  
materials for the honour and glory of the worship of  
God?

Nay further, because those Devils of Rome, (tis their  
*practice* calls them so, not I) hellishly abuse even sacred  
Scripture it selfe, therefore may not we use it?

All that have their eyes in their head may see how  
that 'tis an *igne fatum* of zeale hath led these men into  
these

Gal. 4. 9.

Ephes. 4. 22.

these quagmires of error, and that 'tis not our *beggerly rudiments*, but their *beggerly condition*, that makes them run out of the *Old England* into the *New*. They might save that voyage, if they would but runne out of the *Old man* into the *New*, out of the old man of *disobedience*, into the new man of *obedience*; if they would but obey the *precept*, they might have the *promise*; if they would honour their *Father and Mother* in those things that are true, honest, and just, *Sec.* their *dayes* might be long in this *Land*, which the *Lord their God* hath given them; for their *holy Mother the Church of England* doth comply with *Rome* in nothing but those things that are true, honest, just, *Sec.* and for this her compliance (mangle the malice of all Puritan leaders) she hath in the text both *Apostolicall Precept*, and *Apostolicall Promise* to defend her: may further, she hath heavenly *condemnation* to invite her to it, and the *God of Peace* shall be with her.

And this is the second *Motive*, which is taken *ab initio* *in illa gratia Dei*, from the favour, bounty, and benediction of Almighty God upon you; that if yee think on these things, and doe them.

*The God of Peace shall be with you.*

Not *Pax Dei*, as in the seventh verse; but *Deus pax*; not the *Peace of God*, but the *God of Peace*; which *verbo* *prae* all expression hath a remarkable *Emphasis* in it: for *habet omnia, qui habet habentem omnia*; if wee have the *God of Peace*, we have all manner of peace.

Peace eternall with God.

Peace internall with conscience.

Peace externall with men.

And who are they that have disturb'd our peace with God, making him angry with us, our peace with con-

ence

ence leading captive filly men and filly women; our peace with *men*, setting brother against brother, and neighbour against neighbour; the father against the child, and child against the father, husband against the wife, and wife against the husband.

Beloved, I know *truth* hath its odium; yet such is my *Protestant* boldnesse, that I am not afraid to speak in.

It is the *Brownist* and *Papist* *Arminian* hath done all this.

For the *Puritan*, he is such an indiscreet deadly enemy to the Church of *Rome*, that rather then hee will comply with her in *whatsoever* things are true, honest, and just, he will turne *Brownist*, and forsake our Church.

The *Arminian*, hee is such a cunning close friend to the Church of *Rome*, that instead of those things that are true, honest, and just, hee will bring in those things that onely seeme to be so, and thus under the *sheepes clothing* of truth, honesty, and justice, doth bring in the *ravening wolves* of heresie, dishonesty, and oppression.

But my *Protestant Brethren*, here is *Quicunque* in the Text bids you away with that *Brownist* and *Papist*; for in *whatsoever* things are honest, true, and just, wee may not only comply with *Papists*, who professe themselves to know Christ; but even with *Heathens* and *Infidels*, that know not Christ at all.

And here is *Sunt* in the Text bids you away with that *Papist* and *Arminian*; for though we may comply with them, yet it must be in nothing but those things that are true, are honest, are just, not seeme to be so, nor vulgarly accounted so, but are so. Away therefore with them both; for the head of these two Monsters is the *Devill*: the heart is envie, the eares are *evill reports*, the eyes

eyes are trouble and vexation, the hands are cruelty and oppression, the feet are uproare and destruction. Away therefore with them both root and branch; for these are they that have turned truth into lyes, honesty into lech- nesse, justice into a cry, purity into uncleannesse, love into bloody envie, and our good report, vertue and praise into scorne and derision with our neighbouring Nations. If therefore my Protestant Brethren, there be any consolation in Christ, if any comfort of love, if any fellowship of the holy Ghost, if any bowels and mercy, fulfill yee my joy, that ye be like minded. And *Quaecunque sunt, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, whatsoever things are vertuous, are praise- worthy, thinke on these things, which ye have both learned, and received, and heard, and seen in me, those things doe, and the God of peace shall be with you; which*

1 Thes. 5. 25. *very God of peace sanctifie you throughout, and I pray God that your whole spirit and soule and body may be kept blamelesse unto the comming of our Lord*

Phil. 4. 20. *Jesus Christ: to whom with the Father and the holy Spirit be praise for ever- more. Amen.*

**FINIS.**

DECLARATION

I, \_\_\_\_\_

do hereby declare that the foregoing is a true and correct copy of the \_\_\_\_\_

\_\_\_\_\_

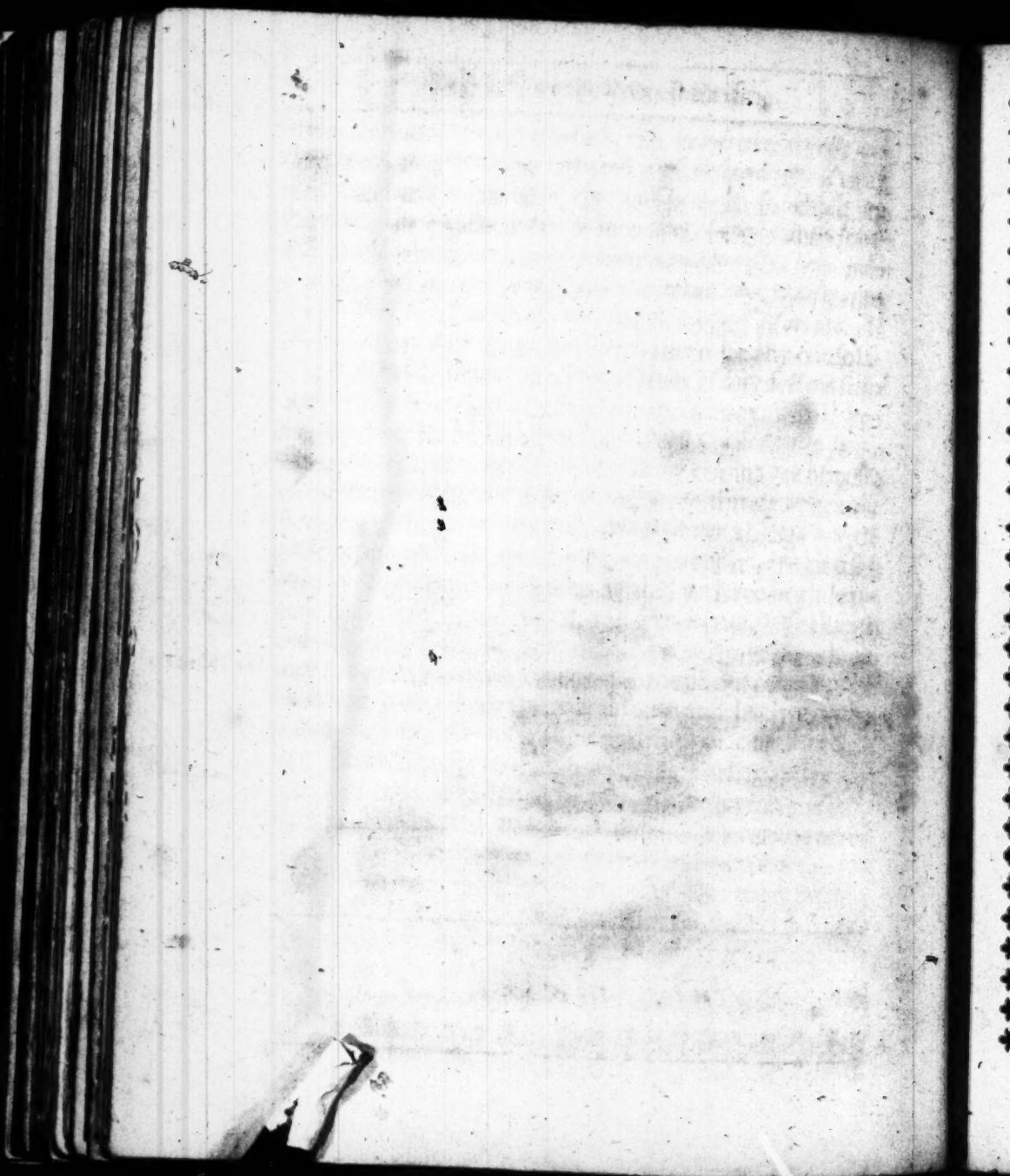
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13  
THE HUMBLE

# PETITION

OF  
MANY THOUSANDS  
OF

Wives and Matrons of the City of  
*K* London, and other parts of this  
KINGDOME,

For the Cessation and Finall Conclusion of  
these Civill Wars,

And for the restitution and revocation of their  
*H* WIVES,

Who have as just cause to complaine for the want of them,  
together with our children and bosome friends, as the  
Virgins have for losing their Sweet-hearts.

Presented by divers Gentlewomen of good credit,  
and Citizens Wives;

To the consideration of both Houses,  
On Thursday the second of February.

---

*Eccæ jacent viduæ membra sepulta chore.*

---

*Feb: 4 1642*  
Printed at London for Iohn Cookson. 1643.

THE HUMBLE

# PETITION

OF

MANY THOUSANDS

OF

Wives and Matrons of the City of

London, and other parts of this

KINGDOM

For the Cessation and Final Conclusion of

these Civil Wars

And for the restitution and revocation of their

HABITATIONS

Who have as yet cause to complain for the want of them  
together with our children and beloved friends, as the

Virgins have for losing their sweet-hearts

Presented by diverse Gentlemen of good credit

and Citizens Wives;

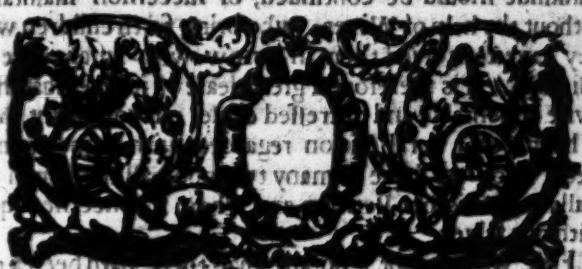
To the consideration of both Houses

On Thursday the second of February

Esse faciet videtur in omnia seculis etc.

1645

Printed at London for Iohn Coteson. 1643.



**The humble Petition of many thou-  
sands of Wives and Matrons, of the City  
of London, and other parts of this Kingdome,  
for the cessation and final conclusion of  
these Civil Wars.**



**I**T was the first act of God Almighty's fa-  
vour, to our first parent in Paradise, to  
ordaine him a helper meet for him ;  
namely, a Wife ; such as we are, to the  
number of many thousands, who doe  
hereby present this Petition for the redi-  
fying of our dreadfull and increasing grie-  
vances.

First, it is not unknowne to the whole Kingdome of  
England, that Wives are the maine supporters of the strength  
and beauty thereof, that Wives are those who people and  
replenish the Common wealth with Inhabitants ; that  
Wives are the Mothers of the fittest, and the producers of  
all good Subjects. As it is impossible, that fields alone with-  
out corne should bring forth fruit, or that corne should mul-  
tiply

tily without being cast into good ground : so it is impossible  
mankind should be continued, or succession maintained  
without the help of Wives, who bring forth children when  
they have conceived them in sorrow with much pain and  
affliction. It is therefore a great deal of justice that in our  
own miserable and distressed condition, we should  
be heard in our Petition regarding our common re-  
spect, such as there is many thousands of poor men who  
shall receive our Petition and when it concerns equally  
with ourselves.

First, we are not ignorant that there hath been a great  
many malicious and ungracious reports cast upon us Wo-  
men, as that we should weare the breeches, that our tongues  
are perpetual harlots to disturb the peace and quiettude of  
their rest, that we are cankers in their Estates, consuming  
them more in new fashions and fooleries, then would main-  
taine an Army against the Malignants ; that besides, the  
Wives of the City are terribly given to the making of mon-  
sters, or converting our Husbands into such, by furnishing  
their fore-heads with large and beautifull hornes ; all which  
aspersions we returne upon the vile and scandalous Authors,  
who in the height of their Wine have branded us with these  
ignominious calumnies, because we would not permit them  
to lime their twigs at our Plum-trees, nor to inoculate our  
stocks with their grafts ; and attesting against all such mi-  
reports, as unprejudiciall to our cause, or any way impeach-  
ing this our Petition, which out of the anguish and bitter-  
ness of our hearts we are forced to deliver. We the Wives  
of all sorts, ages and conditions, from the Merchants Wife of  
Moor in like Mochado, to the Apple-wife of Lancashire in  
Canas ; as Ale-wives, Oyster-wives, Fish-wives, Tupper-  
wives, in all humility shewing the grievance of our dolor  
and sufferings, occasioned by the lamentable and lasting con-  
tinuance of these intestine will wars, where there hath been  
more proper men slain ( which grieves us even beneath the  
bottomes

bottomes of our hearts; then would have lost a hundred of  
 as good turnes; and such turnes as would have served our  
 turnes indeed; and to some purpose; then having been more  
 mans blood shed in these combates and controversies; then  
 there is life in all our bodies; which is certainly a point of  
 great inhumanity and barbarousnesse. And what cause  
 the beginning of these wars, each of us good Wives, either by  
 the due benevolence of our Husbands; or the charitable as-  
 sistance of our friends; whom we respected in the name of  
 Husbands; could every yeare for the most part bring forth  
 fruit in due season; without lying idle like fallow and un-  
 tillled fields; now heaven have mercy upon us, we walk desolate  
 like Widowes; with our bellies as flat as Plowders, and  
 empty as stracken sheaves that have lost their kernels: Your com-  
 mon harlots undoing us in the wayes of copulation and pro-  
 creation; they in this death of mans flesh having some cu-  
 stomers; and helpers at dead life; while we poore soules  
 wander like solitary Turtles without mates; nor one man  
 among a hundred; since the departure of the Courtiers and  
 Cavaliers; that in this City hath so much honesty as to ask  
 a married woman the question, or offer his body to her ser-  
 vice; and if this be not a lamentable case my Masters; you  
 who have Wives, and so know what belongs to women; be  
 impartiall and just Judges. All flesh is fraile we know; and  
 we women are the weaker vessel; and so have the weaker  
 flesh, and the more subject to our failings then men. And is  
 it not a pitifull case; able to make a mans bowels yearne  
 with compassion; that women should out of their frailty fall,  
 and have no man to take them up; except we should be be-  
 holding to those who have the paine in all their joynt; de-  
 crepid old men; that cannot lift up any part about us; nor  
 stand at all to elevate our directions for paines and aches;  
 while we in the infancie of our soles, and consume  
 the flesh of our bodies with pinings and meagre concep-  
 tions; such as may call to our remembrance onely to trouble

our fancies, the past banquets we used daily and nightly to taste, when as they say we eat sweet meats with trophies and rioted in dainties. But now, woe worth the time since the beginning and continuance of these warres, we have been held to hard meat, scarce getting a morsel to satisfy the gripings and hunger of our bellies in three or foure dayes; nay, not in a weeke sometimes, and that we are faine to steal or borrow from our neighbours, in an ill houre be it spoken, to such a dearth of men are we reduced, our Husbands who according to the Lawes of the Jewes, were bound to give us due benevolence, being engaged and imbroiled in these warres, shedding their blouds, and maiming their bodies, to the losse of divers of the best of their members in the hot service, as many of us whole Husbands are returned lame and impotent can speake it by, wofull experience.

And which is a far greater affliction, besides the losse of our Husbands (whom we would have spared with all our hearts, so they had been left us) we are deprived of our deare and delicious friends, who used with such pleasure to solace and recreate our bodies at Tavernes and other places, paying for our going in to playes, and installing us in triumph in the halfe crowne boxes, though we often paid for it our selves, borrowing of our Husbands by ingrosse to supply our friends, who paid our wares and commodities againe by retails. By which, though our Husbands were losers, we were sure to be good gainers. And these good Gentlemen, our noble friends, are taken away by the employment of those civill warres, and in our places supply the necessities of Farmers daughters, and Inne-keepers, and Parsonswives, that make them lucky to horse-flesh. In what a miserable estate and condition are we Wayes left then, being not onely deprived of the bodily consolation of our Husbands, but also of our friends, who in stead of dauncing the shaking of the sheets, are dauncing to the musike of the Drums, endangering howe eie those precious and delectable members so deare to

us Wives. Besides this misery and defect, the want of frading lamentably afflicts us. Oyster-wives, Apple-wives, Tripe-wives, nay, the very Ale-wives, that had wont to continually, and to every Chapman and Passenger to sell off their wares, hidding now no more for their commodities, unless they will put them off upon trust, and score up all their Beere, Ale, and Gales: so that Wives of all sorts and occupations have reason to lament and complaint of the continuance of these waives, which have brought them to many and such killing afflictions, which shake all the parts and every particle of our bodies tremble with feare, and unaniment to behold the still increasing torrent of our miseries, which neither tongue can expresse, nor pen decipher; for we are not onely in daily jealousies of our Husbands not returning to us, but also of their being slaine in the warres, whereby we are made unable of having hopes to propagate or fructifie the earth with children lawfully begotten, and so posterity must cease, and the City, Towne and Countrey be left desolate: Besides, we are fearefull if we should lose these Husbands, that we shall not suddenly get new ones; for though we care not much for them, yet we know, according to the old Proverbe, *that seldome comes a better*, and therefore we should gladly rest our selves contented with these we have, rather wishing to wear our old clothes, then to goe starke naked. But surely this taking away of our friends, whom we set in the first place and our Husbands from us, was a just judgement of Heaven upon us for our sinnes and iniquities; for before, when each of us had a loving and kinde husband as ever laid leg over woman, we were not contented with them, but still desired change, divers of us, having a friend, two or three in a corner besides, and so hath hapned to us as to covetous wretches, who striving to increase their state, lose all they had before, we poore distressed Wives this cold weather lying alone in our beds, without the warme touches and embraces of any man to comfort us.

In

In consideration of all which grieuances and oppressions  
 which fall daily and nightly upon us, we the good wives and  
 bad wives, chaste and unchaste, Scolds and Turtle-doves,  
 being to the number of at least three millions of bodies  
 throughout the whole Kingdome, most humbly intreat, and  
 with teares in our eyes beseech that an end may be suddenly  
 put to these bloody and desperate civill warres, wherein so  
 much blood hath been shed, to the sorrow of all Christian  
 people, especially of us weake and tender hearted women,  
 that we may no longer lye alone in our beds, but have our  
 husbands restored to us; to the solace and consolation of our  
 bodies and soules, that we may againe bring forth children  
 every yeare to increase the number of the Kings lige people  
 and faithfull Subjects. And we as in all day booke shall  
 ever pray, &c.

we made humble of having hope  
 the same with children lawfully  
 and the City Towns and country be still de-  
~~stroyed, we are greatly distressed~~  
 that we shall not indifferently for new ones; for though  
 we care not much for them, yet we know, according to the  
 old law, that if we have a son, and therefore we  
 shall finally see our selves comforted with it, as we have  
 wished to wear out our husbands then to goe backe  
 to us, and thus the same way of our friends, whom  
 we have in this place and our husbands in us was a just  
 payment of fifteen upon us for our losses and injuries;  
 for before, when each of us had a loving and kinde husband  
 it was his leg over woman, we were not comforted with  
~~him, but hee desired to have us~~  
 two of three in a corner, and to have us as  
 to covetous witches, who striving to increase their race,  
 for they had before, we were distressed with this cold  
 weather lying alone in our beds without the warme touches  
 and embraces of any man to comfort us.

A <sup>14</sup>  
DECLARATION

*K. England* Of the  
LORDS and COMMONS  
Assembled in  
PARLIAMENT.

For the Vindication of Ferdinando  
Lord Fairesfax, and others imployed in their  
service against the Earle of *New-Castle*, and his Ar-  
my of Papists, which threatens ruine and Desola-  
tion of our Religion Lawes and  
Liberties.

Also requiring and commanding all Persons  
whatsoever, as they tender the good and prosperity  
of the true Protestant Religion, forthwith to with-  
draw themselves from his Assistance, and no longer  
to aid him nor any of his Adherents.

Die Veneris, 3 Feb. 1642.

**O** *Ordered by the Lords and Commons Assembled in Parliament,  
that this Declaration be forthwith Printed and Published.*  
Browne, Cler. Parliament.

Feb. 4. Printed for *John Wright* in the Old Bailey. 1642.

DECLARATION

OF THE

LORDS OF THE COMMISSION

AT MIDDLESEX

PARLIAMENT

For the Vindication of the

Lord's Prayer, and other

Prayers, and other

Prayers, and other

Prayers, and other

Prayers, and other

Prayers, and other

Prayers, and other

Prayers, and other

Prayers, and other

Prayers, and other

Prayers, and other

Prayers, and other

Prayers, and other



A  
**DECLARATION**  
Of the  
**LORDS and COMMONS**  
Assembled in  
**PARLIAMENT,**

*Veneris, 30 Februarii, 1642.*



**Whereas** Henry Earl of  
Cumberland, & Wil-  
liam Earl of Newcas-  
tle, have not only tra-  
ditionally raised War  
against the Parlia-  
ment, but likewise the  
said Earl of New-  
castle, out of a wicked  
Designe to suppress  
the Protestant Religion, and to advance the  
Popish Idolatry, hath



payed and Armed a great number of Pa-  
pists; And having brought them together in  
the bodie of an Armie, is become their head  
and Captaine Generall, And further in pur-  
suance of that wicked Designe, and for the  
terrifying and destroying of those, who  
out of conscience and dutie to God and the  
Kingdome, should oppose them in the execu-  
tion thereof, they have by severall Procla-  
mations, that is to say, by one bearing Date  
the first of December last, under the name of  
the said Earle of Cumberland, and another  
Dated the seventeenth of January last, under  
the name of the said Earle of Newcastle,  
Falsly, and Maliciously, and Trayterously  
published Ferdinando Lord Faifax, Sir  
Thomas Faifax Knight, Sir Edward  
Loftus Knight, Sir Mathew Bointon Knight  
and Baronet, Sir Henry Fowles, and Sir  
Thomas Maitland Baronets, Sir Richard  
Darley, Sir Christopher Wray, Sir Henry  
Anderson, Sir John Savile, Sir Edward  
Rodes, Sir Hugh Cholmley, Sir Thomas  
Reinington, Sir Thomas Norchill Knights,  
John Hotham, Thomas Harcher, William  
Lister, John Legard of Malton, John Dodg-  
worth, John Wastell, John Perse, Esquiers,  
William White, John Robinson, Arthur  
Berwick, Thomas Robinson, and Thomas  
Stankell Gent. and Divers others, and all  
their

their Adherents to be Traytors, The Lords  
and Commons now assembled in Parlia-  
ment doe hereby Declare, that the said Fer-  
dina do Lord Faifax, is by them or by Au-  
thority directed from them, appoynted Cap-  
taine Generall of the Forces rayled, and to  
be rayled for the Defence of Religion, the  
Libertie of the Kingdome, and of the Par-  
liament; And whatsoever he or any of the  
persons afozenamed, or any under him or  
them, have done by vertue of that Authority,  
they have done lawfully and according to  
that duty which all good Subjects owe to  
God, the King, and their Country; And  
that they shall for their so doing, be main-  
tained by the power and Authority of Par-  
liament; And they doe further Authorize,  
and regard the said Ferdinando Faifax, the  
said persons afozenamed, and all others to  
continue and proceed in this so necessary and  
acceptable a Service: And that all meanes  
may be used for the suppressing that Army of  
Papists, and persons popishly affected, now  
under the command of the said Earle of  
Newcastle, which evidently threatens Ruine  
and Desolation to our Religion, Lawes and  
Liberties, and will (if not prevented)  
make us undergoe those Cruelties, Ra-  
ping, Spoiling, and Murthering, that  
our Brethren of Ireland, have suffered by  
the

the Popish Rebels there, which must as-  
pect from these if they be not timely and pow-  
erfully resisted. The said Lords and Com-  
mons doe further Declare the said Henry  
Earle of Cumberland, and William Earle of  
Newcastle, and all that shall assist them or ei-  
ther of them in their persons, or with Armes,  
Money, Provision, or otherwise howsoever  
to be guilty of High Treason, for raising  
Armes against the Parliament and King-  
dome; And that the said Earle of Newcastle,  
having made himselfe head of a Popish par-  
ty now in Armes, hath thereby after a more  
horrid and detestible manner, manifested  
himselfe to be a Traytor and an Enemy to  
all true Religion and goodnesse: And there-  
fore the said Lords and Commons doe fur-  
ther require and command, all persons of  
what Estate, degree, or quality, whatsoever  
they be, as they tender the good and prosper-  
ity of the true Protestant Religion by Law  
established, and preservation of themselves,  
their Lawes, and Liberties, and as they  
will answer it before Almighty God, that  
they doe forthwith wholly and absolutely  
withdraw themselves from giving any Aid  
or Assistance to the said Earle of Newcastle,  
or any of the forces raised by him or under  
his command, and that they faile not to give  
all ready and chearefull obedience, and Assis-  
tance

• stanre to the command and Authority of the  
said Lord Fairefix, so much conducing to  
the preferbation of Religion, and to the  
peace of the County of Yorke, and Weale  
of the whole Kingdome, whereunto, the  
Lords and Commons are confident, that all  
persons which are, or desire to be accounted  
true Protestants, and rightly affected to  
Gods true Religion, the peace of the King-  
dome, and the Liberty of the Subject will  
(to their utmost endeabours) willingly and  
resolutely submit, comfome, and apply them-  
selves.



FINIS.



[illegible]

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A  
DECLARATION  
AND  
ORDINANCE  
*England* OF THE  
LORDS AND COMMONS

Assembled in  
PARLIAMENT.

For the Associating of the severall  
Counties of *Norfolk, Suffolk, Essex, Cambridge,*  
*Isle of Ely, Hertford,* and County of the City of  
*Norwich,* for the mutuall defence and preservation of  
themselves from all Rapines, Plundrings, and Spoylings  
of Papiſts, and other ill affected persons, who  
have combined, and raised great force of  
Horse and Foot, to destroy multi-  
tudes of His Majesties  
Subjects.

Together with divers Instructions for the Lord-Liev-  
tenants, Deputy-Lievtenants, and other Officers  
of the said Counties.

Also a Declaration and Engagement of the said Coun-  
ties, according to their severall Subscriptions.

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Ordered by the Lords and Commons in Parliament, That this De-  
claration and Instructions be forthwith Printed and Published.

Joh. Brown, Cler. Parliament.

Hen. Elſyng, Cler. Parl. D. Com.

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London, Printed by J. R. for Edw. Husbands, and are to be sold  
at his Shop in the Middle-Temple. Feb. 3. 1642.



A Declaration and Ordinance of the  
Lords and Commons assembled in  
PARLIAMENT.

**T**He Lords and Commons now in Parliament assembled, being certainly informed, That Papists, and other wicked and ill-affected persons, have traitorously combined together, and entered into Association, and have raised, and daily do raise great Forces both of Horse and Foot, in severall Counties of this Kingdom, and have plundered, spoiled, and destroyed Multitudes of His Majesties good Subj. Es; and if not timely prevented, will utterly subvert and destroy the true Protestant Religion (which is their chief Design) the Laws of the Land, the Priviledges of Parliament, and the Liberty of the Subject; The said Lords and Commons do declare, That they hold it a thing most fit and necessary for the present state of this Kingdom, and do accordingly Order, That all Lords-Lieutenants, Deputy-Lieutenants, Colonells, Captains, and other Officers, and all other well-affected persons, Inhabitants in the severall Counties of Norfolk, Suffolke, Essex, Cambridge, and the Isle of Ely, Hertford, and the County of the City of Norwich, shall and may associate themselves, and mutually aid, succour, and assist one another, in the mutuall defence and preservation of themselves, and of the Peace of the said Counties, from all Rapines, Plundering, Spoiling, of the said Papists and ill-affected persons.

And it is further Ordered and Declared, That the said Lords-Lieutenants, Deputy-Lieutenants, Colonells, Captains, and other Officers, have Power and Authority to raise Forces of Horse and Foot, and to lead them into any place which shall be fitting and convenient, and to give Battell, and to fight with all such as are, or shall be raised to levy War against the Parliament, and all other Forces raised without Authority and Consent of both Houses of Parliament; that make any Insurrection, and plunder and destroy His Majesties good Subjects, And them to invade, resist, suppress, subdue, and pursue, kill and slay, and put to execution of death, and by all means to destroy, or enemies to the Kingdom; and to perform all things else needfull for the preservation of the lastty and peace of the said Counties, either by Water or Land, observing from time to time such other Directions and Commands, as they shall receive from both Houses of Parliament, or from the Earl of Essex, Lord

Gene.

*Generall: And that the said Inhabitants of the said severall Counties, and every of them, for so doing, shall be saved and kept harmlesse, by power and Authority of Parliament.*

*And the said Lords and Commons taking into their serious Considerations the necessity of appointing a Commander in chief over the Forces which are, or shall be raised in the Counties aforesaid, or any of them, for the Service aforesaid, in regard that by particular Commissions already granted to persons in the said severall Counties, there is not power given to lead Forces out of their own Counties; It is Ordered, That the Lord Generall the Earl of Essex shall be desired to grant a Commission to William Lord Grey of Wark, to command in chief, as Major, Generall of all the Forces to be raised in the said Counties, and to have power to lead, conduct, and carry the same to such places within the said Counties, as he shall think fit, for the defence of the said Counties, And likewise power to give the same Orders and Instructions, in his Excellencies absence, for regulating the Souldiers, which are or shall be under his Command, as his said Excellency hath given to his Army, and to use Marshal Law to compell Obedience thereunto; as occasion shall require; And also Power and Authority to make and appoint Colonells, Captains, and other Officers, for levying, conducting, and leading the said Forces as he shall think fit.*

Joh. Brown, Cleric.  
Parliamentorum.

Hen. Elsynge, Cleric.  
Parl. D. Com.

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**Instructions for the Lord-Lieutenants, Deputy-Lieutenants, and other Officers and Commanders in the Counties of Norfolk, Suffolk, Essex, Cambridge, Isle of Ely, Hantsford, and County of the City of Norwich.**

**T**Hat the Lords-Lieutenants of the severall Counties of *Norfolk, Suffolk, Essex, Cambridge, Isle of Ely, Hantsford*, and the County and City of *Norwich*, or the Deputy-Lieutenants of the said Counties respectively, or any two or more of them, with all convenient speed, do summon the severall Gentlemen, Freeholders, and other Inhabitants of the said severall Counties, as well within Liberties and Corporations, as without: That do, or are able to bear or finde Armes, to such places in the said severall Counties, as they hold most fitting, and at such meetings to take a view what Arms and Force can be raised in the said Counties respectively, and examine the defects of Arms and Ammunition, and to consult of some fitting course how to have the want of Armes and other defects to be supplied, and at such meetings, or at any other fit time and times, the said Deputy-Lieutenants, or any two of them, with the assistance of the Committee,

Committee, for the Propositions and Subscriptions in the severall Counties, or any two of them, shall and may propound to all the Inhabitants of the said Counties, Cities, and Corporations, that are able to bear or finde Arms, or to contribute towards the same, what present and imminent danger and necessity the whole Kingdom is now reduced unto, by the wicked advice and attempts and conspiracies of Papists and other persons now about His Majesty, and to propound to them to joyne in Association and mutuall defence of one another, according to the form of an Association hereunto annexed: and to require them to set down in writing, and subscribe what Arms for Horse and Foot, what Horse, either Dragoones or others, they will have in readinesse upon every just occasion, for the defence of the said Counties.

Secondly, the better to prevent the plundering and spoiling of the said Counties, and to have means for the furnishing of Arms and Ammunition, making Fortifications, and payment of Officers, and other publike necessary charges; That there be forthwith raised in the said severall Counties respectively, the fourth part of suchlike severall Sums as were assessed upon the said Counties, by vertue of the Act lately made in this present Parliament, for the raising of 400000 pounds, the same fourth part to be raised by way of Tax and Rate, upon the said severall Counties respectively.

Thirdly, And for the better levying of the said fourth part of the said Sum of 400000 pounds, or of any other Summe to be assessed and set upon the said Counties, for the defence and preservation of the same, by consent of both Houses of Parliament; That the Lords-Lieutenants, and Deputy-Lieutenants of the said Counties respectively, or any two or more of them, shall, and may Assess and Tax, or cause to be Assessed and Taxed, the said sum and sums, upon the severall Cities, Corporations, Hundreds, Towns, and Hamlets in the said severall Counties, after the most industrious and usuall proportion of other Rates in the said Counties: And that they, or any two or more of them, nominate and appoint Treasurers, Collectors, and Assessors in every County abovesaid, for the Assessing, Receiving, and Collecting such Sum and Sums of Money as abovesaid: And that the said Lord-Lieutenants, Deputy-Lieutenants, or any two or more of them, shall, and may grant Warrants under their Hands and Seals in writing, to any Constable or other Officer whatsoever, To raise and levie the said Sum and Sums so to be Assessed and Taxed as abovesaid, upon all such persons upon whom any Sum shall be so Assessed and set as abovesaid, that do refuse or neglect to pay the same by way of Distresse or Sale of the goods of the person so refusing, or neglecting to pay the same. And in case no Distresse is or may be found, then the said Lord-Lieutenants, Deputy-Lieutenants, or any two or more of them, shall, and may commit such person and persons so refusing and neglecting to pay as abovesaid, to some common Goal, there to remain without Bayl

or Mainprize, untill payment made of such summe and summes as abovesaid.

Fourthly, That all Sheriffs, Justices of the Peace, Maiors, Bayliffes, and Constables, and all other His Majesties Officers, as well within Liberties, as without, Be from time to time Ayding and Assisting unto the said Lord-Lieutenants, Deputy-Lieutenants, in execution of the power to them given by both Houses of Parliament, and of these Instructions.

Fifthly, The Lord-Lieutenants, Deputy-Lieutenants of the said severall Counties, or any two or more of them, do put in execution in the said Counties all former Instructions to them granted by both Houses of Parliament, for the executing of the *Militia*, disarming of Popish Recusants, and other ill affected persons; and for the preserving the Peace of the said Counties.

Sixthly, That no Treasurer and Receiver of any Moncy, shall issue out any Money, but under the hands of the Lord-Lieutenants, or two or more Deputy Lieutenants in every County respectively; And that the severall Lord-Lieutenants, and Deputy-Lieutenants, do not sign or grant any Warrants for the issuing or paying any Sum or Sums, but for the furnishing of Arms and Ammunition, making of Fortifications, payment of Officers and Souldiers, and other necessary putlike charges, tending to the safety and preservation of the said Counties, and not otherwise.

Seventhly, That the Lord-Lieutenants, Deputy-Lieutenants of every the said Counties respectively, or any two or more of them, shall and may from time to time, raise such, and so many of the Trayned Bands, and other persons inhabiting in the said Counties, as they shall judge necessary and fitting, to enter into the houses of all Papists, and other persons that are voted to be Delinquents, by both or either Houses of Parliament, Or that have put in execution the Commission of Array, Or that have been present with, or Ayding and Assisting to, His Majesty in this unnaturall War against the Parliament; Or that being of ability, have not contributed upon the Propositions of raising of Horse, Moncy, or Plate, for the defence of the King and Parliament; Or that have refused to send Horse and Arms to the Musters, when by the Deputy-Lieutenants appointed by power of Parliament, they having been requited so to do; Or such Clergy-men and others, that have publicly preached or declared themselves to oppose, disgrace, or revile the Proceedings of both or either Houses of Parliament, and to seize upon the Arms, Ammunition, and Horses fit for service in the War, that belong to such person and persons; The same Horses, Arms, and Ammunition to be employed and disposed of by the direction of one or more of the Deputy-Lieutenants of the said Counties, for the putlike service and defence of the severall Counties, and in the mean time to be kept in some safe place.

Eighthly, That in every County the Lord-Lieutenants, Deputy-Lieutenants, or any two or more of them, do cause the severall Companies of the Trayned

Bands

Bands and Voluntiers to be put into Regiments; and to nominate, appoint, and place Colonells, Lievtuant-Colonells, Serjeant-Majors, Captaines, Lievtuants, and other Officers in every Regiment and Company, where any such are wanting; or when such as are, and have been nominated, have refused to execute those places.

Ninthly, That the Lord-Lievtuants, Deputy-Lievtuants, or any two of them in each County respectively, do nominate and appoint one experienced Souldier in every Regiment to be an Adjutor, to be resident in the said Counties to exercise the severall Companies of the said Regiments, and to be aiding and assisting to the Colonell from time to time, and to do and perform all such commands as he shall receive from the Lord-Lievtuants, Deputy-Lievtuants, or the said Colonell; And also to have in every Regiment, one experienced Souldier to be a Serjeant, to exercise and teach the severall Companies, and to execute the commands of the Lord-Lievtuants, Deputy-Lievtuants, or the Colonell, Lievtuant-Colonell, or Serjeant-Major of the said Regiment, and the said Serjeant to have the pay of a Serjeant to a Company, and also that in each Troop of Horse, there be an experienced Souldier appointed to be a Corporall.

Tenthly, That the Dragooners be put into Companies, And that one hundred and twelve be allotted to a Company; and that each Company of Dragooners have an experienced Souldier to be a Corporall, and he to have the present pay of a Corporall.

Eleventhly, That the Lords-Lievtuants, Deputy-Lievtuants in each County respectively, or any two, or more of them, shall, and may give command and directions from time to time, to secure, and fortifie all Bridges, Cawles, and Passages, and in times of approach of an Enemy, or fear of any Invasion by an Enemy, to pull down, or stop the Bridges, Cawles, Passages, and to cut the Banks in the said Counties respectively; And to have power to fortifie and secure any Town, Hundred, or Hamlet, where the said Town, Hundred or Hamlet are willing to do the same at their own proper charges; And also to have Power at all times, to seize, and stop all Barges, Boats, or other Vessels, passing by Water for the safety of the said County.


Twelfthly, That the said Lords-Lievtuants, Deputy-Lievtuants, or any two of them, shall, and may Imprison, or commit to safe custody, all and every such Persons, as being able, and have had due Summons, do notwithstanding refuse, or wilfully neglect to appear at Muster, or to send some able Persons to be allowed of, by the Captains, or chief Officer of the Company in his behalf.

*Jo: Brown, Cler.  
Parliamentorum.*

*Hen. Elving, Cler.  
Parl. D. Com.*

Whereas



 Hereas the Lords and Commons now assembled in Parliament, have taken into their considerations, That in times so full of Division and Danger, as these are, an Union of our Hearts and Forces is most conducing to the publique Good, and safety of the whole Kingdom; And have therefore ordained, That the Inhabitants of the Counties of Essex, Suffolk, Norfolk, Cambridgeshire, and Hertfordshire, together with the Isle of Ely, and County of the City of Norwich, should enter into an Association with one another, for the Maintenance and preservation of the Peace of the said Counties: Therefore in pursuance of the said Order, and the better to confirm a mutuall Confidence in one another, we whose Names are hereunto subscribed, do hereby promise, testifie, and declare, To maintain and defend, with our Lives, Powers, and Estates, the Peace of the said Counties, And to ayd and assist one another, under the Command and Conduct of such Person as now hath, or hereafter shall have, by the Authority of both Houses of Parliament, The Command in chief of all the Forces of the said Counties, according to the true intent and meaning of the said Order of Association. Whereunto we do most willingly give our Assents; and neither for hope, fear, or other respect, shall ever relinquish this Promise.

Joh. Brown, Cleric,  
Parliamentorum.

Hen. Elfyng, Cleric.  
Parl. D. Com.

**W**E whose Names are here under-witten, do hereby engage our selves to provide Horses and Arms, and to maintain and finde at our own proper Coits and Charges, and at all times to have in a readinesse, for the service of this and those other Counties now associated together by the Authority of both Houses of Parliament, so many men compleatly armed and furnished, and such Horses, Geldings, Naggs, Mares, as we have severally and respectively subscribed for; to be commanded, led, and conducted into any parts and places within the said County, by such person as now hath, or hereafter shall have the Command in chief of all the Forces of the said Counties.

*FINIS.*

The Opinion  
OF THE  
ROMAN JUDGES  
Touching Inprisonment, and  
the Liberty of the SUBJECT,  
OR,  
A SERMON

Preached at the *Abby at Westminster*,  
at a late publique FAST,  
JAN. 25. 1642.

ACTS 25. v. 27.

*It seemes unreasonable to me to send a Prisoner, and not to  
signifie the crimes against him.*

By J. V. Prisoner. *Vitars*



*Feb: 64.*

1642.

Printed in the yeare of our Lord, 1643.

The Opinion

AS FURTHER



of the Court of

TO THE READER.

**T**He occasion of this Sermon was the importunity of Prisoners, and by the same importunity it is printed without addition or deduction of any thing materiall, \* not with a majestick style, like *Tertullus* the Oratour, but like *Paul* a Prisoner; *neque altum semper urgendo, neque dum procellas, cautus horrescis nimium premendo, Littus iniquum*: It was Preached on the day of *Pauls* Conversion, and the Subject is *Paul* the Prisoner, and on a Fast day, a day of Humiliation, and who is so humbled as a Prisoner: If any receive profit thereby, Let him pray for Prisoners.

\* *Acts*  
24. 1.

J. V. δέσμιος

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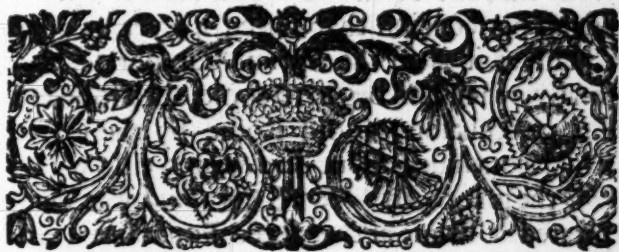
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A Sermon preached at the Abbey at Westminster, on the last publick Fast, January 25.

ACTS 25.27.

*It seemes unreasonable to mee to send a prisoner, and not withall to signifie his crimes against him.*

**R**eade since our Saviour Christ of a fivefold persecution; <sup>a διωγμῶ</sup> the first, the persecution <sup>ἡ ἀρχαία.</sup> of the high Priests, the Archierarchical persecution, *Act. 4.1. And when they spake these things to the people, there rose up against them the Priests and Sadduces, and Rulers of the Temple, being filled with rage against them, because they taught the people, they laid hands on them, and put them in<sup>b</sup> custody, after-* <sup>b ἐς τήναι</sup> wards

wards into the common Gaole: this is the Judaicall persecution that lasted 40.years after Christ, as it is in the Syriau Paraphrase. Secondly, when this began to coole, then followed the persecution of old Rome by the Cæsars, which continued about 600.yeares, till *Constantine* the great. By Nero Saint Paul was decapitated at Rome at the three Fountaines, and Saint John banished to the Isle of Patmos.

When *Constantine* came, then *omnia nova*, all things were new, and he saw a signe from Heaven, *In this signe thou shalt prevaile.*

Thirdly, there followed *persecutio Hæreticorum*, whereof *Epiphanius* and others write. I begin with the Gnosticks, and I find in *Epiphanius*, first they despise dominion, to which Anabaptists succeed. Secondly, they deny the Law, as the Antinomians now doe, that say, *God sees no iniquity in Jacob, nor perverseness in Israel*, and all the finnes they commit are workes of the outward man, not of the mind. Thirdly, they understand not, nor allow the Hebrew text: The Hebrew and Greek these unlearned men regard not, though they be the languages of the holy Ghost. Secondly, *Euchitæ*, such as abused the saying of Saint Paul, *Pray continually*, to vaine babling, and thinke that God is perswaded by Battalogies and Tautologies, yet in *Eccles. 5.1.* it is said, *God is in heaven, and thou on earth, therefore let thy words be few.* Thirdly, the Pelagians and Semipelagians, to which the Arminians

c τῆς πάλαιας  
Ρώμης.  
Arethas.  
d Tres Fontane.  
e τὸ πρῶτον  
α. νεκρῶν  
ἐν Ρώμῃ.  
Epiphanius.  
Occumen.  
ξίρει, Euseb.  
13. Nero.  
f ἡ ἀρετῶν  
κωσ.

g κυριότητα  
α. διέταξι, Epiphanius.  
h τὸν νόμον  
ἀρνῶνται, Epiphanius.  
λέγεις ἑβραϊκάς, Epiphanius.

i ἀδιαλείπτως  
πρὸς τὸ θεῶν.

Arminians now succeed for their *Liberum arbitrium*, free will. Fourthly, the Enthusiasts, that pretended Enthusiasme, and that they spake by the Spirit, as Brownists now doe. Fifthly, Arrians, to whom the Socinians answer, that deny the Divinity of the Son of God. Sixthly, <sup>k</sup> Donatists, that are separated from the Church, and <sup>&c. S. Austin.</sup> and so the Separatists. Seventhly, Marcianites, that held <sup>1</sup> second Baptisme, as Anabaptists now <sup>1</sup> Epiphan. doe: Thus much of the persecution of the Herickes, which were limbs and fore-runners of Antichrist.

Fourthly, the persecution of the Turkes, which was about the yeare 666. by the computation of *Lyrannus*. Fifthly, the persecution of Antichrist, which begun at the same time, *Revel. 13. ver. ult. The number of the Beast is 666.* that is, the time of his rising, and his fall shall be 1260. yeares after, that is, neare a thousand yeares he hath already continued by *Nauclerus*, and the Magdeburg Centurists: then *Constantine* the Emperour gave to Pope *Vitalian*, *Imperium urbis*, the rule of the City; and this is the worst persecution of all the former, because the Herickes are incorporated into a body, and the united force is stronger. The reason of my large Preface is this, because my Text falls under the second persecution: for *Festus* was Deputy under bloody *Nero*, who wished that Rome had onely one head, that hee might cut it off at one blow, who clothed Christians in beasts skins, and  
after

after devoured them, who ript up *Agrippina* his mother, to see the place of his generation; yet I shall speake *tria memorabilia*, three memorable things in commendation and discommendation of this Deputy: His<sup>m</sup> right opinion of the person, and of his cause, *It seemes to mee unreasonable*; therefore he had reason, and the Heathens had the Law<sup>n</sup> written in their hearts. And in *Isa. 24.5. They have made void the everlasting covenant*, or covenant made with the<sup>o</sup> whole world, this is the law of Nature: First, hee approves of his appeale to *Cesar*, as the chiefe of the Senate, *Act. 25.25. Because hee desires to be kept to the hearing of Cesar, I have determined to send him.* Secondly, he approves of his cause, *he had done nothing worthy of death, or bonds.* Thirdly, he calls him to speak for himselfe, after eight or ten dayes he came to *Cesarea, Act. 25.6.* and the next day sate on the Judgement seat, hee did not stay two or three yeares, or ten yeares; the Jewes after five dayes came downe, *Act. 24.1.* they delayed not, but hastened his doom. Fourthly, not before meane, ignoble men of no reason, birth or education, but by a<sup>r</sup> Roman Deputy, a King, Queen, Chiliarch, and chiefe of the City, he saith, *I have brought him before you, and specially before thee, O King Agrippa.* A King is of Royall bloud, and will not trample upon a worme; but a poore man oppressing the poore, is a sweeping raine, that will leave no food. The Lion is the King of Beasts, and is satisfied with homage,

*Corpora*

m Dictamen  
recte rationis.

נב העתה  
קאסדיאס,  
Rom. 2.

בורה  
של

p) אסא  
o) אסא  
Syr. אסא

אסא  
אסא  
Occumen.

*Corpora magnanimo satis est prostrasse Leoni. Augustus Caesar* was called 'Father and Prince. Fifthly, he thinkes it unreasonable to send a prisoner, and not signifie the crimes. Sixthly, to signifie them in writing, for perpetuall memoriall.

r Pater aique  
Princeps, H<sup>er</sup>.

¶

ܐܒܝܐܝܢܐ

ܐܒܝܐܝܢܐ

Syr.

But here is a grand objection : Were not grievous crimes objected against the Apostle ? as first, that hee was a pestilent fellow, that is, a man dangerous, as one infected with the pestilence, or a pernicious fellow, as it is in the Syriac. Secondly, a sower of sedition among the Jews in the whole world. Acts 24. 6. That he raised sedition, and spread it, and obstinately maintained it. Thirdly, a Ring-leader of the sect of the Nazarens, this crimination overthrowes the former, Nazarens were Christians, and Christ was Prince of Peace ; and his Ministers, Ministers of peace, how then should he sow division? Fourthly, a prophaner of the Temple, that is called by *Iosephus* the holy place : So Christ saith, *when ye see the abomination of desolation stand in the holy place.* These are the crimes objected against Saint Paul, and the Jews affirmed, or as the Father saith with imprecation, *that these things were so.*

ܐܕܝܢ ܥܐ ܠܝܡܝܢ  
Chryl. Gr. Basil.

ܐܕܝܢ ܥܐ

ܐܕܝܢ ܥܐ

ܐܕܝܢ ܥܐ

Syr. a ܐܕܝܢ ܥܐ

ܐܕܝܢ ܥܐ

Syr. ܐܕܝܢ ܥܐ

x Gr. ܐܕܝܢ ܥܐ

ܐܕܝܢ ܥܐ ܠܝܡܝܢ

ܐܕܝܢ ܥܐ ܠܝܡܝܢ

ܐܕܝܢ ܥܐ ܠܝܡܝܢ

ܐܕܝܢ ܥܐ ܠܝܡܝܢ

ܐܕܝܢ ܥܐ ܠܝܡܝܢ

To the first hee makes no answer ; for it was in generall, that he was a dangerous fellow : and a generall proves nothing, neither is worthy of an answer by the divine Apostolicall wisdom.

To the second he answers by way of negation,

B

that

Oecumen.

וְהָיָה

כְּעַתָּה

לְיָסוּר

Syr. & Vatab.

b עַל

שׁוֹנֵה

שְׁלוֹ

אֲנִי

שְׁלוֹ

that hee was no sower of sedition, but that they themselves first caused the tumult, *Acts 24. 19.* The Jewes that came from Asia caused the tumult, for they saw him in the Temple, and stirred up the people against him, and laid hands on him in that sacred place and Sanctuary, *Men of Israel, help, this is the man that teacheth against this people in every place, Acts 21. 27.* he was accused by them that were the onely actors in the tumult: Hence we learne to stand for peace, and avoid sedition. In the 120. *Psalm*, ver. 5. *woe is mee that I sojourne with Mesech, and have my dwelling in the tents of Kedar.* Mesech and Kedar are Tuscany and Turkey, by *Kimchi* our of *Ioseph ben Gorion*. Here are the two great enemies of the Church, in whose person *David* here speaks. His sojourning with the Tuscans was tedious, and his dwelling with the Turkes called Kedar, so the tongue of Kedar is the Arab. in *Abben Ezra*, and in Arab. the Alcoran is written. *My soule hath long dwelt*, hee saith not his body; but hee was grieved at the heart that he dwelt with such ill neighbours, *with him that hated peace*, hee saith not with them, but with him, because there was one a ring-leader of the rest; neither doth hee say unquiet, but that *hateth peace*, and will never admit reconciliation. And hee addes, *I am peace*, God is love, Christ is our peace, and the Church is peace, yet not without truth, though it be not exprest, it is understood; for peace and truth doe meet together, and sweetly kisse each

each other. Christ is our peace, and yet hee is truth: *But when we speake for peace, they are for warre.* If wee pray, or petition, or preach for peace, they are for warre; what shall I say of them? they are Mesech and Kedar.

To the third he confesseth, that according to the way that they call Heresie, so he worshipped the God of his Fathers: Here we learne three things, Faith, Hope, and Charity.

1. Faith, to beleeeve the Law and Prophets as he did, to worship the God of our Fathers, not new Gods, and in a new way; enquire for the old way and walke therein, that is, the way of the Law, not in the way of our Fathers, against the Law, Prophets and Apostles before the Reformation; *To the Law and the Testimony, if they walke not by this rule there is no light in them; with the heart man beleeveth, and with the tongue confession is made to salvation.*

2. Wee learne Hope, for if we beleeeve wee shall have hope towards God, *Acts 24. 15.* no hope in our selves, but in him.

3. Wee learne Charity, the third Theologicall vertue, *v. 16.* for this cause I labour, this is the labour of love, love to all, as in *Rom. 13. 8.* *One nothing to any man but love, pay to every man his due, Customs to whom customs, tribute to whom tribute, feare to whom feare, honour to whom honour;* custome is ordinary, tribute extraordinary, both due to the Roman Cæsars, persecutors of the Christians, *Iustin Martyr, and Ter-*

*tullian* in their Apologetikes prove this duty from thence, and that Tribute they payed, was imployed for the eradication of the Christians, but they suffered, and the blood of Martyrs was the seed of the Church, the armes whereof were prayers and teares, so then *feare God, and honour the King, and meddle not with them that are given to change*; Againe, love worketh no ill, shall I say that he who kills and robbes his brother loves him? seeing love fulfills the law, and if a man have this worlds good, and see his brother in want, and shut up his bowels of compassion, how dwells the love of God in that man? Three things are required of a man, 1. to doe justly, 2. to love mercy, 3. and to walke humbly with God, Love is above all, above Tongues, faith of Miracles, Prophecy, Knowledge, Almes, Burning, 1 Cor. 13. 1, 2. *It beareth all things, hopeth all things, endureth all things*; embrace this charity with peace, and the peace of God be with you.

Micah 6.

To the fourth he answereth and denyeth, that he was a prophaner of the Temple, but they prophaned it by raising a tumult in it, as is shewed before, a thing abhorred of Heathens. I read in *Herodotus*, that certaine profane Atheists robbed the Temple of *Venus*, and the Goddesse, by way of punishment, sent the famineall disease among them, thought to be new, but Elder then *Herodotus*.

α ἡ νόσον δι-  
λυσεν, Herod.

Thus I have done with the right opinion of this Heathen deputy.

Now

Now I proceed to shew how Antichrist is opposite in every parricular, and his persecution worse then the Pagans, out of three prophesies of *Dan. 7. 25. he shall speake words on the side of the most high*, this I take for granted, by the best expositors, that it is meant literally of *Antiochus*, mystically of Antichrist, that is, *pro & contra*, for and against Christ, a litle borne in his beginning, but hath eyes and pollicy, and a mouth, speaking great things, *he shall weare out the Saints of the most high*, those that have gray haire here and there upon them, he weares out by long imprisonments without cause, as in the Spanish and Italian Inquisitions he is kept 2. 4. yeares, all the dayes of his life, and no accuser known, but they ask him what he hath done, what enemies he hath, &c. The Roman deputy allowed appeal to Caesar, but the Conclave and their adherents deny all appeales, and trample upon Princes, and depose Kings upon suspicion of another Religion: The Romans after a small time called the Apostle to his answer, and not before ignoble, but dishonourable persons, but Antichrists limbes to the greater disgrace, Judge them by meane persons, of no birth, education, or religion: The Romans thought it reasonable to signifie the crimes, but these imprison without any crime, except bare affirmation without oath prove a crime: The *Jews* affirme these crimes forenamed against Saint Paul, but he saith, *They cannot prove the things whereof they doe as-*

In utroque  
jure sunt tituli  
de appellatio-  
nibus.

cuse mee, Acts 24. 13. In the mouth of two or  
 three witnesses every word shall stand. Thus by  
 tedious delayes of judgment and imprisonment,  
 Antichristians weare out the Saints, And he shall  
 thinke to change times and lawes. Dan. 7. 25. he  
 shall thinke to make a new Heaven and Earth, a  
 new Church and State, a new Sun, Moone and  
 Starres, which God made for times and seasons,  
 he shall make new Lawes, abrogate the old, and  
 all shall be delivered into his hand, for a time, and  
 times and halfe a time, that is, three years and a  
 halfe. In Queene Marys time the prosecution  
 was about three years and a halfe, and in the last  
 times of Antichrist shall be the like, Rev. 11. 7.  
 The bodies of the witnesses be unhuried three yeares  
 and a halfe. In Dan. 8. 10. it is said, the horne  
 shall grow great to the host of Heaven, and shall cast  
 to the earth some of the host, and of the starres, and  
 trample on them, not only shall Antichrist throw  
 out of their places, but by contumelies trample  
 the Ministers of Christ in the earth, And he shall  
 take away the daily sacrifice, this signified the  
 publike forme of Gods worship in Is. 1. 11.  
 My prayer is incense, and lift up of my hands  
 as a daily sacrifice. in Dan. 12. 11. it is said, that  
 Antichrist shall pretume to be a King, and do  
 omme the world according to his will, by an ar-  
 bitrary government, not by any law, and shall ex-  
 alt himselfe above every God, that is, every King  
 who is called a God in Scripture, Ps. 135. 2.  
 every creature or creature, And he shall mount upon the

e Chrysoft.

f לך כל  
 Heb.  
 g תשם עיני-  
 quia.

the God of his Fathers; but a new God, and a new Religion; Nor the desire of women, that is spirituall fornication with Idols he shall detest, but shall commit sacriledge. And he shall honour the God of forces, he shall ever be for warre, and not for peace; so Mahomet propagated his Religion by warre, Christ Iesus by peace, A bruised reed shall he not breake, and smoking flax shall he not quench, because David had shed much blood, he must not build the Temple; and in the building no Toole of Iron was heard, for it was a House of peace; but Antichrist is all for the God of forces. Dan. 11.

Thus I have done with the first thing imitable in this Roman Deputy, his Right Opinion.

Secondly, his humanity, *ascending a Prisoner*, for saith the Text, and it is expressed in what manner he was sent elsewhere. *Acts 27. 30. The Centurion feared pitying St. Paul, and suffered him to goe to his friends to refresh himselfe, he suffered him to goe to his friends, a great favour, much more then to suffer his friends to come to him, he gave him power to goe forth, there was an opening of the Ports, that he might be refreshed with food and rayment necessary: Likewise the other Roman Deputy Felix, Acts 24. 23. Hee commanded a Centurion, no meaner man, to keepe him, not to hurt him; with gentlenesse, not rigour and fiercenesse, (as the Gaoler in Acts 16. that put them in the hole, in the stocks) and that*

*h. m. v. n. Dan. 11.*

*manly*

*— do —*

*l. adan*

*Syr. i Potestatem egrediendi, et Carthasian.*

*k Syr.*

*l. m. d.*

-1 Syr. 11,  
 ܡܚܒܐ

that he should forbid, or restrayne, or discourage none of his acquaintance to minister to him; And when he was in Rome two yeares, he dwelt in his owne hired house, and receaved all that came unto him, preaching the kingdome of God, and teaching with all liberty, no man forbidding him; but Antichristian sectaries forbid all to publish any doctrine against their way, as appears in *Waldus, the Albingers, Huss, Jerom, Luther, &c.* neither will they afford bread to eate, rayment to put on, or house wherein to hide their heads, or bed to rest upon, more cruell then bloudy *Nero* to the Christians and Doctor of the *Gentiles*.

m De suis sac-  
 cultatibus,  
 Glossa ordi-  
 naria.

Some read none of his goods were restrained from him in his Imprisonment, but such men take away both liberty and goods at once.

Thirdly, observe the justice of the Romans, *Acts 25. 16.* It was not the manner of the Romans to give up a man, till his accuser came face to face, to justifie the crimes objected, and that he have space and place to answer for himselfe; but among Antichristians, no accuser shall appeare, but the same man shall be accuser, Judge, and witness; or if he doe appeare, it shall be as a back-biter, not face to face; or if he confront the defendant, he shall have convenient place of Apology, but among his enemies, to be derided as *Sampson* was; or he shall have no space for his defence,

n Syr.

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defence, but he must answer *Oretenus* *ex tempore*, according to their *ex temporary* prayers and sermons: Is this justice? Likewise the Romans stood much for the Liberty of the Subject, *Acts* 22. 25. *Is it lawfull for you to scourge a Roman, and uncondemned?* The Orator said, that Citizens of *Rome* may nor be scourged, whether they were borne Romans, or made free, there were two kinds; now Saint *Paul* was borne free, for his Father was a Roman, and *Cilicia* was under *Rome*, or *Tarsus* was called *Julio polis*, howsoever it were, he had the Liberty of a Subject and Citizen of *Rome*; but if a mans goods be taken away by violence, and himselfe imprisoned, where is the Roman Liberty? Pagans shall rise up in judgment against Antichristians: Yet more, the Romans rescued from violence such as were Freeman, *Acts* 23. 10. The chiefe Capitaine fearing lest *Paul* should be torne in peeces in a Tumult, sent Romans to deliver him; farre it was from him to send Troupes to destroy his owne Citizens, as Antichristians have done: and he further saith, *Acts* 23. 26. The Jewes tooke this man, and I came with the Roman Souldiers and rescued him, understanding that he was a Roman.

Lastly, they apposed all private ordinances, and inventions of men, therefore *Pestus* saith of *Paul*, his accusers stood up against him, and could prove no evill accusation against him as I supposed, but

*Cives Romani verberibus caedi non possunt, Cicero.*

*Nati, & Civitate donati Cicero.*

*o τὰς αὐτῶς παύσαντες ἡμῶν p Oecumen, q chrysost. Oecumen. Theophylast.*

*Dis, Cassius.*

*Syr. Laboon*

*Syr.*

\* Plutarc. in  
vita Cain.

\* Nobilium  
turba, Q.iri-  
lium Odi pro-  
fanum vulgus  
& atreo.  
Malignum  
spernere vul-  
gus.

Horat.  
τεῖτον κτίσιν  
Pomus.  
Plutarch. in  
Mario.

\* Ejus qui  
domita nomen  
ab Africa,  
Lucratus re-  
diit.  
Incendia Car-  
thaginis im-  
pia.  
Reje & que  
retrorsum  
Hannibalis  
minæ.

\* Syr.

Inscriptoque  
notis manan-  
ra publicis.

but had certain questions of their own superstition,  
private ordinances and inventions *Acts 25. 18.*  
19. he stood for the Roman laws, which were so  
good that the *Falisci* did chuse rather to serve  
the Romans then to be free. The use hereof is in  
*Mat. 6.* He hath told thee, O man, what the Lord  
requireth of thee, to doe justly, as this Roman,  
to love mercy, and to walk humbly with God,  
which are the three and all to be imitated in this  
Romane spirit.

Now briefly I come to the other three which  
are to be avoyded. First, Popularity. Secondly,  
Bribery. Thirdly, Obloquy.

1. Popularity, *Acts 25. 2. Festus would*  
*doe the Jews a pleasure, and Felix Acts 24. 27. be-*  
*cause he would doe the Jews a pleasure he left Paul*  
*bound,* but this popular Aire is but a staffe of  
reed bruised, and shaken with the winde, *Gaius*  
*Marius*, who was seven times Consul, and the  
third \* Founder of Rome, yet by envy expelled;  
so *Coriolanus* and *Scipio Africanus*, that wonne  
his name \* from the subduing of *Afrike*, the bur-  
ning of *Carthage*, the victory over *Hannibal*, and  
had marble inscriptions to his honour, yet loo-  
sing the popular respect, was banished for ever,  
*de repetundis.*

The people almost in one breath cryed *Ho-*  
*sanna*, and crucify him: \* *Herod Agrippa, Acts*  
*12. 2. Killed James, and because it pleased the peo-*  
*ple imprisoned Peter,* under the custody of

\* sixteen

y sixteen souldiers, but observe his end, the people cryed, The voice of a God nor of a man, and he became wormes meat. How can you please God that seek honour one of another?

The second blemish in the Roman is bribery, not expressed in the text, but implied, *he desired to doe the Jewes a pleasure*, it was not for nothing. And of Felix his predecessour it is said, *he hoped that money should have been given to him*, by St. Paul, *Act. 24. 26*. The Romans were coverous, & therefore bitter was the *Sartasme* of *Methridate* upon them, that the Founders of Rome, *Romulus* and *Remus*, were nursed by a hungry wolfe, and therefore the posterity were so greedy of wealth, that *Tertullian* saith, he not onely hoped, but privately dealt for bribes.

The third fault in this Romane was obloquy, *Acts 26. 24.* out of wrath and fury, when St. Paul made his Apology, *Festus* exclaimed, *Thou art mad, much learning hath made thee mad*, so the limbes of *Anrichrist*, *Ieroboams*, and *Micah's* Priests, cry out of learned men that they are mad, because themselves cannot understand them: If they be mad, it is for Christ; and oppression oft times makes a wise man mad: but indeed they are not mad, but speak forth the words of truth and soberness. They have not the spirit of bondage or feare, but of a sound mind.

Let us eschew bribery, popularity, and ob-

y Syr.  
Non Vox  
hominis so.  
nat.

z Some say  
Lupa was a  
Woman.  
a Non solum  
lperabat, sed  
clam tracta-  
bat.  
b *ἄπο θυμῆ  
ἐκ θυμῆ  
Occumen.*

ε πνεύμα  
δουλείας ἀλλὰ  
σωτηρίας,  
2 Tim. 1.

2 לך נל

loquy, for who shall dwell in Gods Tabernacle? First, *He that backbiteth not with his tongue*, that makes not his tongue, 'his foot to trample the reputation of his neighbour in the mire. Secondly, *In whose eyes a vile person is contemned*, therefore he is no man-pleaser. Thirdly, *That takes no reward against the Innocent*, yea saith *Solomo Jarchi*, that takes no reward to do justice; therefore he is no briber, *He that doth these things shall never fall*, *Psal. 15. 1, 2, 3, 4. &c.*

Thus I have described a Roman spirit, and compared the Romans and Antichristians together, who are the greater persecutors; which may be, first a premonition to us in these last dayes, to expect perilous times for three yeares and a halfe, *Revel. 11. 7.* worse then those of Jewes, Turkes, and Infidels; even the times of Hypocriticall Antichristian Heretickes, *2. Tim. 3. 1.* Secondly, an exhortation to patience, for he that kills with the sword, shall be killed with the sword; he that now leads into captivity, shall be led; he that robbes, shall be robbed; here is the patience of the Saints, *Returne to the strong hold, yee prisoners of Hope, this day I declare unto you, that I will restore double to you.*

g Revel. 13.

h Zach. 9. 10.

And as I have preached for Love and Peace, so let us conclude with a Prayer, for the peace of God that passeth all understanding, to guide  
our

our hearts and mindes in the knowledge and  
love of our Lord Jesus Christ, to whom  
with the Father and Holy Spirit,  
be honour and glory  
throughout all  
ages. Amen.

C<sub>3</sub>

O Etern



## The prayer before S E R M O N.

a 1. Tim. 6.

l Dan. 7.

c Psal. 104.

2. 3. v.

d Ezra 1.

e Psal. 51.

f Exod. 34.

g Psal. 51.

h Psal. 25.

i Psal. 19.

k Numb. 15.

l Ecclef. 7.

m Matth. 12.

n Iohn 17.



Eternall, the high and only <sup>a</sup> Potentate, the King of Kings, and Lord of Lords, before Whom thousands of <sup>b</sup> Angels doe minister, and ten thousand times ten Thousand doe stand before thee, who makest thy Angels Spirits, and thy Ministers a flame of fire, who ridest on the Wings of the Wind, and makest the cloud thy <sup>c</sup> Pavillion, and art clothed with glory and Majesty. At the foot-stoole of thy Throne are we prostrate, sinfull dust and ashes, beseeching the <sup>d</sup> God of heaven to have mercy upon us miserable sinners. Have mercy on us, O Lord, and according to the <sup>e</sup> multitude of thy mercies blot out our offences, in thought, word, and deed, and thou that hast proclaimed the name of the Lord, the Lord God <sup>f</sup> mercifull and gracious, long-suffering, abundant in kindnesse and truth, forgiving iniquity, transgression and sinne, and shewing mercy to thousands: shew mercy to us the chiefe of sinners, forgive our <sup>g</sup> originall sinne wherein we were borne, our actuall sinnes, the sinnes of our youth; Remember not how <sup>h</sup> ignorant we have been of thy truth: <sup>i</sup> Lord, who can understand his errours, who knowes how often he hath offended. Then cleanse us from our secret sinnes, forgive our presumptuous sinnes, perpetrated with a <sup>k</sup> high hand, and our rebellions wherein we have warred with the Almighty, and keepe backe thy servants from the like iniquity, so shall we be innocent, and avoid the great transgression, and though we sin of weaknesse, or ignorance <sup>l</sup> (for no man lives on earth that sinneth not) yet restrains by thy grace from sins of stubbornnesse, which is as Idolatry, and from the <sup>m</sup> irremissible sin against the spirit of grace. <sup>n</sup> Holy Father,

Father, We desire not only remission of sins, but the sancti-  
 fication of the Holy Ghost, though sin tyrannize and dwell  
 in us, so that we cannot do the things we would, yet let not  
 sin & reigne in our mortall bodies, that we should obey it in  
 the lusts thereof, that we who are dead to sin, may live no  
 longer therein, but <sup>o</sup> as Christ is risen from the dead, so we  
 may rise to newnesse of life, and as wee have yeelded our  
 members servants to iniquity, so to yeeld them weapons of  
 righteousness unto holinesse, the end whereof may be ever-  
 lasting happinesse, and as we rise, so help us to ascend with  
 Christ to heaven, minding heavenly things, where Christ  
 sits at Gods right hand, teach and enable us to doe justly, so  
 love mercy, <sup>p</sup> and walke humbly with our God, denying  
 ungodlinesse and worldly lusts, and walking holily, righ-  
 teously, and soberly in this present evill world, waiting for  
 the <sup>q</sup> appearing of the glorious Judge to Judgement. Wee  
 believe O Lord, the way of man is not in himselfe, neither  
 is it in man to guide his steps, it is not in him that willet  
 nor that runneth, but in God that sheweth mercy, who hath  
 mercy on whom he will have mercy, and whom he will he  
 hardeneth. Give therefore grace, O heavenly Father, for  
 Christs sake: In whose name wee pray not onely for our  
 selves, but for the whole estate of Christs Church on  
 earth, distressed and dispersed. The Spouse of \* Christ  
 sits as a Widow that is desolate, her haire hanging downe,  
 rivers of teares falling from her eyes without intermissi-  
 on, and it is nothing to all them that passe by the way, <sup>\* Lament. 1.</sup>  
 sorrow is like to her sorrow, yet none of her sons doth com-  
 fort her, none doth turne out of the way to aske how shee  
 doth, <sup>u</sup> the breach is like the wide sea, who can heale it? <sup>u Lament. 1.</sup>  
 there is no balm in Gilead, there is no Physitian there.  
 O thou sword of the Lord, when wilt thou bee quiet, <sup>x Lament. 2.</sup>  
 when wilt thou returne into the sheath, and bee at rest?  
 when, O Father of mercies, and Lord of hostes, wilt thou  
 turne the edge thereof against the Heathen that know thee  
 not,

o Rom. 5.

Galath. 5.

p Rom. 6.

q Rom. 6.

r Col. 3.

s Micah 6.

t Titus 2.

\* Lament. 1.

u Lament. 1.

x Lament. 2.

y Ier. 4.

- not, and call not on thy Name? Shall thy Wrath burne like fire against Germany, which before the Civill war was as the garden of Eden, but now is a desolate Wilderness, and many yeares bath groaned under that unnatural intestine war? <sup>a</sup> Thou hast turned man to destruction, say likewise returne to life yee sons of men. Just art thou, O Lord, to punish their Idolatry, sacrilidge, and high contempt of the Ministry; <sup>a</sup> but in the midst of thy Justice remember Mercy: And forget not our brethren in Ireland, who have suffered cruell mockings, scourgings, bonds, imprisonments, rapines, deaths under the mercilesse Rebels, that curse <sup>b</sup> their God and their King, and looke upwards; They have bewed in pieces thy Prophets, throwne downe thy worship, and killed thy servants With a rage that <sup>c</sup> reacheth to heaven. Thy truth falleth in the streets, and righteausnesse cannot enter. O God of truth, justice, and vengeance, shew thy selfe, let not the sons of wickednesse ever prevaile. More especially we entreat for England, wherein we are a <sup>d</sup> Nation that is not worthy to be beloved, for there is no truth, or mercy, or <sup>e</sup> knowledge of God in the Land, but by swearing, lying, killing and stealing, we breake out, and blond toucheth blond, wee have oppressed one another, and therefore are justly <sup>f</sup> devoured one of another, every one by the hand of his neighbour, friend, and brother, Manasses, Ephraim, and Ephraim Manasses, and every one eats the <sup>g</sup> flesh of his owne arme, the son riseth up against the father, and the father against the son, to put him to death, and they <sup>h</sup> thinke in so doing, they doe God good service. Who could have thought that this flourishing Countrey should have become a sea of blond, and this Eden a dead sea? Oh the severity of Gods justice against our sins <sup>i</sup> of Sodom, such fulnesse of bread, abundance of idlenesse, and oppression of the poore and needy; our crying sins have called for plagues of leading into captivity, and complaining in our streets.
- <sup>a</sup> Psal. 90.
- <sup>a</sup> Habak. 3.
- <sup>b</sup> Isay 8.
- <sup>c</sup> 2 Chron. 28.
- <sup>d</sup> Zephan. 2.
- <sup>e</sup> Hos. 4. 1. 2. 3. 4.
- <sup>f</sup> Gal. 5.
- <sup>g</sup> Isay 9.
- <sup>h</sup> Iohn 16.
- <sup>i</sup> Ezek. 16.

streets. Oh ever happy England, the glory of Nations is now become the seat of Sects and Heresies, the daughter of Babel, the mother of all confusion, Gods Temple prophaned, his Ministers misused, Jeroboams and Micaes Priests of the lowest of the people substituted. To thee, O Lord, we make our complaint: \* This is, and shall be a lamentation, O thou hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a wayfaring man, as a traveller that abides for a night? Awake, O Lord, have mercy on Sion, that sits as a woman, <sup>m</sup> or cast away, that none looketh after; build up the Walls of Jerusalem, restore her Teachers, as at the beginning. Have mercy on our dread Sovereign Lord, CHARLES, by the grace of God, King of Great Britaine France and Ireland, Defender of the true ancient Catholike, and Apostolike Faith, and in all causes, and over all persons Ecclesiasticall and Temporall supreme moderator and Governour, bind up his Soule in the <sup>n</sup> bundle of life with the Lord his God, as for his enemies sling them as a stone out of the middle of a sling, cloath them with shame, but upon himselfe let his Crowne flourish. According to his present afflictions let thy Comforts refresh his soule. Give not thy Honour to another, but for thy Names sake (Who hast said of Princes, yee are Gods Vicegerents) save the face of thy Anointed from the tongues of men; and in the midst of Weapons of War, that no Weapon framed against him may prosper, that every tongue which shall rise up against him, may be condemned, and he in due time restored to his former and greater royall splendor and dignity, and after this triall may come forth as gold: And as a Father of the Country may pity his children, and lament the shedding of the blood of his sons and daughters. Bless the Queens most excellent Majesty, our illustrious Prince CHARLES, and the rest of the Royall Progeny, that they may bee like Olive plants round about their Table, suffer not the finnes of wickednesse to afflict them. Wee  
ray

Ezech. 20.  
last.  
Jerem. 13.

Im Jerem. 30.

n 1 Sam. 15.

• Ephes. 4.  
p Phil. 4.

• Prov. 24.  
Rom. 13.

• Dan. 8.

• Mal. 2.

• Psal. 137.

• Isay 38.

• Jer. 10.

Ephes. 1.

• Rom 8.

pray likewise for the Lords of his Majesties most Honourable Privy Counsell, the True bearded Peeres and Commons assembled in Parliament: Give <sup>o</sup> them the spirit of Unity in the bond of Peace, the spirit of <sup>p</sup> Moderation betwene the two extreames, that by the wise accomodation, this civill War may cease, the head and body may be united, Religion restored, Sectaries and Heresies restrained, and so Prince and people, Church and State their due repayed, that we may owe nothing, <sup>q</sup> but to feare God, honour the King, and love one another. Uphold the Ministers of thy holy Word, by what names or titles soever dignified or distinguished, though they be <sup>r</sup> trampled under foot by Antichristians, yet raise them up againe, to shine like Stars in the firmament, all clouds of obscuracion and opposition scattered and consumed, and for a continuall supply of them, Blesse the two Universities, Cambridge and Oxford, that from thence religious and learned men may come forth, whose <sup>s</sup> lips may preserve Knowledge, and disperse it thorow the whole Land, that the <sup>t</sup> mouth of ignorance and iniquity may be stopped. Remember all that are afflicted, especially thy servant that desireth the prayers of this congregation: O Father of mercies, and God of all consolations, comfort those that be any way cast downe. The living, the living, shall <sup>u</sup> praise thee, the dead cannot praise thee, nor such as go downe into silence; O great Physician of the bodies and soules of thy servants, heale those whom thou hast wounded; <sup>x</sup> Correct them, but in thy judgement, not in thy fury, lest they be confounded. Neither ought we in this day of humiliation, to forget our thanksgivings unto thee, O Father of mercies, who hast chosen us in Christ before the <sup>y</sup> foundation of the World was laid, to the glory of thy grace, wherein we are accepted in thy beloved, who hast called us with an holy calling, and sealed us with the earnest of the Spirit, who hast perswaded us of thy love here, <sup>z</sup> and given us some hopes of glory hereafter, who hast fed

*in all our life long, even from our mothers breasts, and will  
 beare us even in old age when our strength faileth us, Who  
 hast led us by the Word and Spirit, and drawn us by cords  
 of love by the <sup>a</sup> bands of a man, Who hast delivered us in <sup>a</sup> Hof. 11.  
 seven troubles and in eight, that they have not hurt us.  
 To thee <sup>b</sup> bee glory and praise for ever and ever. Oh <sup>b</sup> Ioh. 5.  
 let the thoughts of our hearts, the Words of our mouths,  
 and the workes of our hands, be <sup>c</sup> now and ever accepta- <sup>c</sup> Psal. 19.  
 ble in thy sight. O Lord our strength and our Redeemer,  
<sup>d</sup> keepe these good imaginations in the hearts of thy people <sup>d</sup> Chro. 29.  
 for ever, and prepare our hearts unto thee, put thy feare  
 into us, and cause us to walke in the Way of thy Comman-  
 dements, that wee may never depart from thee; at this  
 time teach us the Way, and lead us O God of our salva-  
 tion, for we are children and cannot go. Help us by power  
 from on high, that wee may begin, continue, and end in  
 thee, by the helpe of Iesus: In Whose Name and words we  
 conclude our prayers in the most <sup>e</sup> absolute forme of <sup>e</sup> Matth. 6.  
 Prayer Which he hath taught us in his holy Gospell.*

Our Father, &c.

FINIS.

(77)



Our Father, &c.

FINIS

## CERTAINE

## INFORMATIONS

From severall parts of the Kingdome, for  
the better satisfaction of all such who desire to be  
truly Informed of every weekes Passage.

From the 30. of January, to the 6. of February 1643.

*Munday, Jan. the 30.*

**I**T is Informed out of *Darbishire*, that the Lo. d *Gray*, and Sir *John Gell* joyned their forces, and conducted them to *Asbby de la Zouch* in *Lecestershire*, to drive Mr. *Henry Hastings* with his Pillagers from thence, who much infest that Counsy, and rob all the Carriers that passe to and fro in those parts.

The Army being approached neare the Town, Mr. *Hastings* men gave fire violently upon them, who were as fiercely againe answered by the valiant *Darbishire* men, whose undaunted courages made them give such a furious assault, that by fine force they entred the Towne, and drove Master *Hastings* and his men into the Earle of *Hummingdons* great Houle for sheker, before which they planted their Ordnance, and discharged them about 20. or 30. times against it, but they being too small for battery, did it no great hurt, although the Lord *Grays* Ordnance were greater than Sir *John Gells*: but the Inhabitants of *Asbby* being malevolents, had conveyed the most part of their goods and victuals into the Church, which the Lord *Gray* forbore to force, and seeing he could not make any breach into the houles, upon a rumor, that forces were coming against him from the King, he raised his Siege, and retreated to *Darby*, and which is worthy of Observation and admiration, without the losse of one man, his resolution still continuing to make another attempt upon that houles very shortly, and to free the Country from those thievish varlets.

At a Conference of both Houses of Parliament on Saturday last it was  
C moved,

moved, that *Sir Robert Berkely* one of the Judges of the Kings Bench, and now a Prisoner in the Tower of *London* upon an Impeachment of high Treason against him, might upon considerable and sufficient Baile be released from thence, and permitted to reside some where about *Westminster* for his health; and it was likely moved by one of the Members of the House of Commons, that the Lords would not release any Prisoner that is committed upon an accusation of high Treason, without the consent of their House.

*Sir John Clorworthy* is lately come out of *Ireland*, and he hath declared to the House of Commons, of which he is a Member, the present State of the affaires in that Kingdome, and the exceeding great wants that all the Armies there sustaine, which if they be not speedily and thoroughly supplied, must be forced to disband, and leave that Realme, and the Protestants there to the cruelty and Butchery of them: whereupon the said House have entred upon a serious consultation of raising a continuall and constant supply for them. The said *Sir John* came hither through *Scotland*, where hee heard the *Scots* vehemently affirme, that if the King would not upon their first motion grant them a Parliament, their next motion should be with an Army into *England*: He was faine to come disguised and disfigured through our Northern parts, where lighting into Captaine *Hothams* quarters, and being apprehended, he desired to be brought before him, who denied that hee ever knew him, upon his demand thereof, as indeede he could not in that deformed disguise, whereupon he craved private conference with him, and disclosed his name unto him, by which meanes being discovered, he was with many embracings, and much joy received and welcomed by the Captain.

From *Dunkerke* in *Flanders* it is informed, that seventene ships ore there ready laden with Salt, Wines, Raisins, Ordnance, Gunpowder, Armes, and Ammunition, and other provisions to goe into *Ireland*, to supply, and relieve the Rebels. To prevent the like for the future, it is conceived necessarie, that the Parliament should have an agent to reside there, (if their wisdomes thinke it fit) to hinder and restrain the exportation of such aides from thence, in regard that they are a great meanes of protracting the warre in that Kingdome, and fomenting the Rebellion, and an obstacle to the reducing of the Popish Rebels, to their former and due obedience.

*Sir George Whitmore*, one of the Aldermen of *London*, *Gardner*, *Knives*, and some other Citizens of *London*, are carried by Sea to *Tarmouth* in *Norfolke*, to be kept Prisoners there, for refusing to contribute moneyes for the defence of the King and Parliament, according to their estates and abilities, and *Sir Edmond Wright* another Alderman of the City, was taken at his house

in the Countrey, and carried Prisoner into the Castle at *Windsor* for the like disaffection and refusal, wherein they have forgotten the old Schoole Rule, viz. *Pecuniam in loco negligere interdum lucrum est.*

The last week, the Lord Generall sent some of his forces from *Henly*, and other places, to fall upon the Towne of *Redding*, which had prepared a Bridge to lay over the River of *Thames*, to transport themselves and their Ordnance over it, but when they came to the River, and assayed to lay it over, the Bridge proved too short, and thereupon all the forces were constrained to retreat backe again with it, to have it lengthened, insomuch that their designe and enterprise for that time was intermitted, yet the Cavaliers at *Redding* discharged some of their great Ordnance against them, but with more hurt to their owne party, then to their opponents, for one of their Canoneers had his Arme struck off with a piece that broke at the firing thereof, and not one of the other side was so much as touched with any of their great Shot.

*Tuesday, Jan. 31.*

Some of the Lord Generalls forces that were quartered in, and about *Aylesbury* in *Buckinghamshire*, went out the last week from thence betimes in a morning to *Brill* upon the Hill, where the Cavaliers have intrenched themselves, with a designe and hope to have surprised it, but the morning proving very foggy and misty, insomuch that they could not discern the enemies workes, they were brought within pistoll shot of them before they were aware, and there skirmishing with the enemy at randome, they could not effect their purpose, because that they could not direct their shot aright, yet they discharged one of their piece of Ordnance laden with Musket bullets upon them, which made such execution, that a hideous cry was made thereupon by the Cavaliers, which was heard a mile of, and one of their Commanders was slaine therewith, standing upon their workes, and two of their Ensignes beaten downe: but the *Aylesbury* Forces seeing they could not prevaile, and hearing that divers Troopes of Horse were come from *Oxford* to relieve the enemy, they returned back againe with the losse of five or six of their men, Captaine *Iermyn* being one, Sergeant *Mason* another, with a Drummer, and two or three more.

Out of *Yorkshire* it is informed, that Sir *Thomas Fairfax* with his men set upon *Leeds*, where some of the Earle of *Newcastle*s forces were quartered, where they so valiantly behaved themselves, that they slew many of them, rooke 500. of them prisoners, together with neere 1500. Armes, and two pieces of Ordnance, whereupon the Earle of *Newcastle* was forced to leave

*Pomfreit* (where he only left some 200. in garrison) and is retreated to *York* with some 2. or 3000. where (as it is said) he is besieged, and that the Lord *Fairfax* hath made *Leeds*, *Doncaster*, and *Wakefield* to contribute towards the maintenance of his Army, for their compliance with the said Earle.

From *Plimouth* it is related, that Colonel *Rushen* lost only but 100. of his men, and that he tooke divers of Sir *Ralph Hoptons* Commanders, which he desireth to be exchanged for some of his Prisoners, and that some of his forces are at *Saltsb*, others of them at *Milbrooke*, both which are but three miles distant from *Plimouth*, but there is a great River between them, and that some other of his forces are at *Tavestocke* in *Devonshire*, whereupon the Trained Bands of that County are unanimously resolved to oppose and expell him from thence, and that the Earle of *Stamford* is safe and well at *Plimouth*.

Sir *Peter Killgrew* is returned from *Oxford*, with a safe Conduct for the Parliaments Committee that are to carry the Propositions to the King, and he affirmeth, that he saw the Marquesse *Harford* surrender his Commission to the King, because he now evidently perceived, that our Religion, Lawes, Liberties, and Parliaments were mainly stricken at, all which he had solemnly vowed to maintaine and defend by the late Protestation which hee tooke, which neither for life nor death he would not violate, or perfidiously infringe.

The wel-affected people in the County of *Somerset* have associated themselves for the defence of that Shire, and the Westerne parts, against Sir *Ralph Hopton* and his wicked adherents, as also against the South Welch men, and the invasion of forraigne enemies, whereunto they are obnoxious, by reason of the scituation of that County upon the Sea, and to that intent they have raised divers forces, both of horse and foote, and thereupon they have intreated the Parliament, that their subscription monies may be retained amongst them for the maintenance of those forces, which the Parliament hath condescended unto, and have Ordered it accordingly, and they have also Ordered, that such as have not subscribed, shall bee assessed, which if they refuse to pay, their goods are to be distrained, and sold, &c.

Wednesday, Feb. 1.

Out of *Nottinghamshire* it is informed, that the Earle of *Newcastle* tooke great distaste at the Earle of *Newport*, because he would not conformance himselfe to Popery (which the Earle of *Newcastle* with might and maine endeavours to set up, for he hath caused Masse to be frequently said at *York*, and in all quarters) and thereupon he sought to lay hold of him, and commit him,

him, but the Earle of *Newport* perceiving his intentions, hath deserted him, and is escaped safe to *Nottingham*.

It was reported, that the Marriners of the Ships that are stayed in *Falmouth* Harbour, had taken *Pendennis* Castle for the King and Parliament, but the truth is, that they endeavoured and attempted to take it, but could not prevaile, because the enemy in it is exceeding carefull and vigilant over it.

From *Holland* they write, that the Queen of *England* departed from thence to Sea, upon the 19. of *January* last, to goe to *Newcastle*, with eight Ships, wherein were many Commanders and Souldiers, much money, Gunpowder, Armes and Horses; but after she had been soundly tossed with contrary windes for eight dayes, she was faine to be set on shore againe on Friday last at *Scheveling* in *Holland*, which lyeth on the Sea Coast, three or foure miles from the *Hague*, and that she hath lost at Sea, two great Boyers laden with Horse and Armes, and it is only reported that three of the *Holland* men of War that were part of her Convoy, are put into the Harbour at *Dover*, where they are detained under the Command of the Castle, untill the Parliaments pleasure be further knowne.

Yesterday, foure Lords of the house of Peeres, and eight of the house of Commons, went with the Propositions and Bills to the King now at *Oxford*: And it is supposed, that the Commissioners from the State of *Scotland* with their Petition to the King, will meeete them there also, and that all of them conjoynd, will doe their best endeavours, to mediate for a good and safe Peace for both Kingdomes, against the Papists and their adherents.

It is reported, that Prince *Rupert* and his Horsemen that went lately from *Oxford* into *Northamptonshire*, have plundered the house of Sir *George Clark* (one of the Aldermen of *London*, that presented the Cities Petition to the King) in that County, and that they have done him so much dammage in the goods and Charels that he had there, as amounteth to the value of above five hundred pounds.

Thursday, Feb. 2.

From *Manchester* they write, that the Earle of *Darby* required Mr. *Shuttleworth*, one of the Members of the House of Commons, and their Commissioner in the County of *Lancaster*, to lay downe his Armes first, and then hee would lay downe his also, and that then they both would joyne to disarme all the Papists there; but Mr. *Shuttleworth* answered, that he was intrusted by the Parliament, and could not doe it without their assents, whereby hee wisely avoided that subtrill plot: and that Sir *John Seson* their Sergeant Major Generall hath bene at *Bolton*, and *Blackburne* in that Shire, from whence

he hath gathered forces to make a compleate Army to awe the Papists, and to expell the Earle of *Darby* and his adherents.

Out of *Cheshire* it is Informed, that the Commissioners of Array in that County, have gotten some hundreds of Welch men to assist them; and that Sir *William Bereton* is come to *Namptwich* with his Dragoneres which he carried from hence, and that the Country people who are well affected to the King and Parliament, resort unto him in great numbers, and declare themselves against the Commissioners of Array, and their illegall power.

From the North parts it is related, that the Parliaments forces have taken *Newark* upon *Trent*, which was left by the Earle of *Newcastles* men, as soon as they heard their Lord had quitted the field, and that the Earle of *Newcastle* is returning backe to that Towne, to secure his Magazine there, but the Lord *Fairfaxe*, and Sir *Hugh Cholmley* are in the North Riding betwene *Yorke* and *Durham*, with 3000. men to stop him, and that Sir *Thomas Fairfaxe*, and Captaine *Hotham* follow him with 6000. men more; and further, that the Countrey people flocke apace unto them.

The foure ships that went lately from hence to guard *Tinmouth* Haven for the Parliament, and to hinder all forraigne supplies from comming to *Newcastle*, are gotten into the River there, and have given the Caste some broad sides, whereby they are much battered, this is reported by some Seamen, but whether their Information be true, is not certainly confirmed.

Friday, Feb. 3.

Sir *Edmund Wright*, one of the Aldermen of *London*, that was a Prisoner in *Windſor* for refusing to contribute moneys for the defence of the King and Parliament, is released from the restraints, and is returned backe againe into the City, and hath disbursed 1300. li. for the purpose aforesaid.

The Inhabitants of *New England* in the Northerly parts of *America*, have Petitioned the Parliament for Licence to carry over thither from hence, such Boyes and Girles that are the children of poore people, and goe rogueing up and downe this Kingdome, not being imployed in any honest and lawfull calling; as also such whom their Parents are not able to maintaine, whereby in time they shall be made there usefull servants, and this Land will be unburthened of many unnecessary and idle people: And they have also desired, that they may have their goods free from the payment of Customes, according to their Charters, both which requests the Parliament hath readily granted, for the better advancement of their Colonies and Plantations.

Left the charge of this present War for the defence of our Religion, Parliament

liament, Lawes, Liberties, and Properties, should prove an insupportable burden to the well-affected People of this Kingdome, the house of Commons are consulting upon a course to make all equally contribute thereunto by imposing the summe of two shillings upon the pound for the rents of all Lands, which the Tenants are to pay, and they to receive allowance from their Landlords by way of Recouper, which is to continue onely for fixe moneths.

Sir *Nicholas Crispe*, who was lately questioned by the Parliament, for receiving of monies to doe some secer service, is gotten to *Oxford* to the King: And Sir *John Cordwell*, one of the Aldermen of *London*, is likewise arrived there, and for his welcome thither, a great summe of mony is demanded of him for the Kings service.

By an expresse from *Cicester* in *Glocestershire* it is certified, that when the two Brothers *Rupert* and *Maurice* last besieged that Towne, one night about midnight, the inhabitants thereof saw a flame of fire descending directly from Heaven downewards, which fell amongst the Cavaliers and dispersed a whole Troupe of their horse, and burnt 6. Colours, whereat Prince *Maurice* being amazed, began to pray, whereupon his brother *Rupert* asked him if he could turne Roundhead, and ever since the Cavaliers have called that Towne *Little Hell*, and they said, that if they they had it, would soone have all the rest of that County.

Sir *Edward Hungerford*, with the help of the *Wiltshire* men, hath driven Prince *Maurice* and all his Horse out of *Faringdon* in *Berkeshire*, but before they could get thence, they took 300. of them prisoners, and also his two pieces of Ordnance.

The forces that were left in the City of *Gloucester* by the Earle of *Stamford*, made an onset on *Shutty Castle*, where they tooke the Lord *Chandos*, and slew some of his Souldiers, and have taken above 200. of them, with 40. horse, and three pieces of Ordnance.

*Saturday, Febr. the 4.*

Prince *Rupert* with his brother *Maurice* and the Earle of *Carnarvan*, have lately invaded *Northamptonshire*, when they had plundered *Towcester* and other Townes, lying on the the West part and that Shire, and they have taken about 1000 horses out of that County, and also out of *Warwickshire*, in which County about *Lodbrooke* and *Southam*, they took away all their money and cloathes, and searched their pockets and purses, tooke away all their linnen, and cut their beds in peeces, onely the inhabitants of *Tenny-Gompton* saved the most of their horses, for having notice of their comming, they sent them

to *Warwick*, they take every mans horses and sheepe, both from their friends and foes, at *Harwich* they made the people beleieve they were the Parliaments forces, and desired them to come and help them, where twelve men came out to them, whom they tooke prisoners, then they went to *Chesham* to Sir *Edward Petoes* house, where ten of his men had gotten their goods and women into the Steeple of the Church, and every one of them stood there upon his guard with his Musket, but they were forced to yeeld themselves upon the womens lamentable crying, and so they were taken with their goods, had their hands bound behind them, and like dogs were dragged from thence to *Oxford*, which is verified by a letter of *Warwickshire*.

From *Roterdam* in *Holland* they write, that the River there rose so high, that it overflowed their streets, which is not usuall in that Ciry, that one of our Queenes Hoyes, with horses in it, is returned thither, and that the States have commanded the Parliaments Ship called the *Providence*, to get out of the River *Maase*, and to lie off at Sea, and that a *Newcastle* Ship hath taken in Armes and Ammunition there, which the *Providence* warcheth for.

Out of *Spain* they write, that the Vice-Roy of *Mexico* in the American West Indies, is revolted from the obedience of the Spanish King, and that he intendeth to make himselfe absolute Monarch of all those parts.

From *Turkie* it is Informed, that the King of *Persia* hath taken *Babilon* from the great *Turke*, and that *Gallipoly*, a great Province in *Turkie*, hath cast off the *Turkish* yoke, and is revolted from the obedience of the Grand Segnior.

In *Italy* all the Princes begin to stirre, for there is not one of them, either great or small, but betake themselves to their Armes, and stand upon their Guard, and the Pope is so amazed thereat, that he beginneth to arme also, so that all *Christendome* is now in cumbustion, and there is scarce a corner in *Europe* that is free from warres, or rumors of warres.

London Printed for Henry Quarles, 1642

*Maxims* THE  
18  
MAXIMES  
OF

MIXT MONARCHY:

To resolve all good Consciences by right Principles, of the Royall and Righteous power in the Person of the KING and the PARLIAMENT.

1. All Persons are subject to the King.
2. The King is subject to the Lawes.
3. The Lawes are subject to the powers that make them.
4. The powers that make Lawes are politicall.
5. This politicall power is in three Estates.
6. These three Estates are Co-ordinate.
7. Co-ordination is in Parliament.
8. The Parliament is above all Persons.
9. All persons are bound to obey it.
10. All obedience is active or Passive.
11. No man may resist in any thing.
12. They that resist shall receive damnation.



*February 6<sup>th</sup> 1642. London.*  
He first Proposition concerns the Royall power in the person of the King, all the rest his politicall power. In the first the Philosophers words are, that it is better for a City to be governed by a good King, then by a good Law: But because Kings are not alwaies so, the words are resolved in our Nation, that the best Governance is Royall and Politicall, the regall power being restrained by that which *Forcescue* calls politick, and by the which he commends the Lawes of England above the lawes of all Kingdomes, for the laws of nature, customs of Nations, and Statutes of Parliament: and truly we may say of them as God did of his own Lawes, *Deut. 4.8.* What Nation is there so great, that hath Statutes and judgements so righteous? and I say it the more from the words of *Forcescue*, we are (saith he) *Sacerdotes*, the givers of holy things, which he gathers from his definition of a Law, which he affirms to be, an holy Sanction or decree commanding things honest, and forbidding the contrary, and he proves the politike laws of this Kingdome farre to excell the ci-

will lawes, and he wisheth from *Iustinian*, that Kings might be guarded not only with Armes, but also armed by Law: that he may not be changed at pleasure like an Emperor, but himself be subject unto them, atwell as his Subjects, and he followes the holy Scriptures, *Deut. 17. 8.* to 14. where you shall finde the politique power to goe before the regall, ver. 14. to the end, and he does condemne the judgement of the King for tyrannie, *1 Sam. 8. 9. 11.* and approves the judgement of the Kingdome for holy and righteous, *1 Sam. 10. 25.* He sheweth the originall of Regall power to spring from *Nimrod*, and to be such as the people desired, *1 Sam. 8. 5.* and still requested when they heard the condition, ver. 19. 20. The conditions are, that the King shall take from his people what he will, dispose of it how he will, give it to whom he will, cry out for oppression, and God will not heare, and they that desire such Kings, subject them-selves to more Empire, and to make our Kingdome, such is the greatest treachery in the world, and it is that which our Priests teach, from civill laws to overthrow the politique lawes of this Kingdome, and to establish the first proposition destroy all the rest, and Dr. *Ferne* hath gotten the start (as one saies well) twelvemore before the truth, that from the resistance of the King in the text fl ps over all powers to damne the people, in obeying the Parliament, which against sense and reason hee makes to disobey the King, and all rebels that obey not his personall commands and for such resistance to be damned. *Fortescue* tells his King how his progenitors went about to cast off the yoke politique, that they also might likewise rule, or rather rage over the people their Subjects in regall wise onely, not considering that the power of both Kings is equall, and that to rule the people by Government politique, is no yoke, but liberty, and great securit<sup>y</sup>, not only to the Subjects, but also to the King himselfe, and further, no small easement to his charge, &c. we will expound our propositions and applie them to the great doubts we are in.

*All persons are subject to the King.*

Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as the supreme, or unto Governors, as unto them that are sent by him, &c. *1 Pet. 2. 13. 14.* This verse speaks of regall power, and if the second referre unto it, then *Peter* speaks onely of one kinde of Government, and so Governors are subordinate to Kings and their Subjects, and bound to obey them, for he that sends them is greater then they that are sent. If sent be referred to God, then sends all powers for the good of men, *Rom. 13. 4.* then let every Soule be subject to them, as the supreme powers, for Kings in respect of God are no more supreme then governors, and all kindes are alike to him: If we take the King in *Peter* for the Emperor, the power is usurped by the Sword, for from *Nimrod* to *Ashur*, and from *Ashur* to *Chittim*, all the Monarchies are Tyrannies. They rise by Wars out of the great waters when the windes blow, and he that by his Sword can get up first, is King of the rest, *Gen. 7. 1. 30.* *Lion* gets up first with Eagles wings, and his wings were pluckt off by the *Deare* that succeeds him in no other right then he had by War, and the *Leopard* leapes in by no better title, and his 4 wings as 4 windes destroys *Etam*, *Jer. 49. 36. 37.* The fourth Beast hath no name, but the common attribute of terror and dread, who by strength and violence of iron teeth devoured and brake in pieces all powers and stamped them under his feet, and upon him also fell the 4 winds of heaven, *Reve. 7. 1.* These be the regall powers we are to subject unto, and to pleade such a power to be in our King alone, is to make him a Tyrant. It is his politicall power that makes him happy, and not his regall, which is his high way to destruction, and therefore to him or us is no safety in Royal power, opposed to that which is politique, and the politicians that put him upon it, as a good King, better then a good Law do against Law labour to make a good King a bad one: we acknowledge him in all causes over all men supreme, not by Imperiall, regall, and absolute power; but legall, pactionall, politicall, and the righteous laws of the Kingdome,

and such Divines as defend him by the civill law, destroy him by the Nationall laws of this Kingdome; and if *Ferne* and *Fur-bushes* may scare and scratch the people with conscience and damnation, they will fulfill *Isaiah's* parable, *Iudg.* 9. 20. to set a fire betweene the King and his people to devour each other, and to make a blessed King a Bramble, and a poore shadow to trust in: but leave him as he is a King both regall and righteous, and suffer him to rule by his Laws, and his goodnesse will gaine love of all.

*The King is subject to the Lawes.*

His Majesty professeth this with his pen, and in his papers we feare more hands then his own single heart, which so often protesteth his royall and righteous power, and we are deceived in reading all that is written, for take but the *Militia* for an instance, and so if the King deny not his politique power, and defend it to be meere regall. Emperours have these Lawes, *armorum officia nisi iussu principis sunt interdicta. Lib. Cod. de leg. Princ. Valentinianus ait, nulli nobis infensibilis usus armorum tribuatur, ad l. Jul. Majest. l. 3. Qui bellum gerunt, aut delection habent, aut exercitum comparant injussu principis, tenentur Eadem lege.* Such would be the Kings of England, but they cannot because their regall power is joyned with that which is politique, and in time of Parliament to presume the right of War is in him. is by ill Countell to create him selfe a King above his Laws. and proclayme a royall power to destroy what is politique, and to make nothing of his Parliament and people to consent with him in the actions of a King, which they must do, or hee makes them slaves to his own will. If he be subject to the Laws, let all men see he is ruled by them; and not by Divines, studied neither in Gods Laws nor mens; which are agreed that meere Empire is not comparable to that which is mixt. The Almighty tooke care that the King and his Councell should goe together, *Deut. 17.* and that the judgement of the Kingdome, *1 Sam. 10. 25.* be preferred before the judgement of the King, *1 Sam. 8. 9. 11.*

*The Lawes are subject to the powers that make them.*

Laws are either *Scripte* or *non Scripte*, written or not written. The Gentiles having not the law do by nature, &c. *Rom. 2. 14.* The law of nature is alike to all, and in the power of no estate to change it, and such a law is subject to no humane power. Customes approved by long experience, are next the lawes of nature, and agree best with all Nations where they began, and next to the laws of nature are Fundamentall in all Kingdomes: These we call *leges terre*, the laws of our Land, which no power ought to change, neither can they be changed without injurie to any Nation. Two of the most wicked Rulers that ever were in the world were *Antiochus* the Type, and *Antichrist* the Antitype, both changers of Laws and Customes against all right and reason of Nations where they prevailed, *Dan. 7. 25. 1 Matab. 1. 42.* we come then from the Law of nature and Common law to the penned Statutes of the Kingdom, written in Bookes, as the judgement of the Kingdome was, *1 Sam. 10. 25.* which Booke is lost, and that which is reserved to be read, *Deut. 17. 19.* teacheth Kings what should direct them: not in their private judgements but of the Law given by the Judges thereof in publique Councells, *ver. 9. 26. 11.* So that Laws are to be defined and declared not in *Camera regis* but in *Curia regni*, not in the Kings Chamber by his Privy Councellors, but in his Courts of Justice, by his supreme Judges, where Statutes are Enacted, and the Legislative power resideth, and remaineth to make and interpret all the Lawes of the Kingdome. His Majesty by most wicked countell, contrary to his protested goodnesse, hath armed Papists to fight for him and themselves as Subjects, against the Lawes of the Kingdome, which protect all men. The Law is. Papists are to be disarmed at all times not onely in times of peace, but of War especially, for Armes serve for War, and to disarm men in peace, and arme them in War, is wonderfull wisdom the reasons being examined. First, they are Subjects, but suspected, and therefore disarmed; and that we should trust them then to be true-hearted

hearted, when they are most to be feared, is strange and incredible. Secondly, Subjects must be defended, it's true, but not by their own Armes forbidden by Law, but taken from them by law, which law protects them in the common protection. Thirdly, They may fight for the King, but not against his laws and the powers that make them. Fourthly, his Majesty is bound to protect them by his royall power, but not against his politique Judges, and the judgement of his Kingdome. Laws are not in *England* subject to the King, and his Legislative power, but all the powers, in the which it is to be found, and followed by us.

*The powers that make the Laws are politicall.*

The power we call Regall opposed to politicall, is when one man rules as he lists, for so *Samuel* expounds it from God with a solemne Protestation against it, as being the will of a man, the way to reject him, when laws are left to the Arbitrary power of one man, a thing alwaies disliked of God, and found by experience prejudiciall to all Kingdomes. *Make us King to judge us like all the Nations*, 1 Sam. 8. 5. well knowne to be meere Royall; and such Royallists would Gods people be, and such Royallists are our Malignants against the Round-heads (as they call them) who wish no other Government, but that which is politique, and which makes the Regall righteous, and without it, it is a meere tyranny, and they are worthy such a penaltie as God inflicted upon his people, to cry for helpe and to finde none by a divine hearing.

*This Politique power is in three estates.*

I do not say in 3 persons, but in 3 powers. The person of a King may be where his power is not, for I am sure out of Parliament these powers have no being, and the dissolution of the Parliament is the dissolution of all Legislative power. His Majesty hath power to call the Members, but no power to send them. The people send the Commons by common election. The Lords come by the native and Nationall right of the Kingdome, and it is their birth-right. The King comes in the right of his Crowne, which by succession makes him a third Estate; and all these 3 orders come in such a right, as is not subordinate, for they all challenge a right in the policy of the Kingdome; the King his regall right by succession, and so at no time there is any *Inter. regnum*, or voyd space of time, betweene King and King, as it is in Elections and popular freedoms, which in our Nation are not admitted, and therefore as death makes no *Interregnum*, no more can any departure from Parliament dissolve it. The Kings writ hath given it life, the *Act of continuance* preserves that life, and therefore the 3 Estates united cannot be dissolved, but by their owne consent. It is not in the Kings power to put an end to the Parliament, and his departure is nothing to the dissolution, though much to the disturbance. But you will say, can his power and his person be divided? I answer, we divide them not, as they do that contract his power which is extensive to all places where his helpe is needfull; for that is most true, that the King is *fons justitie*, and that *in manu regis sunt omnia jura*, the King is the fountaine of justice, and as there is a power a *populo effluxa* (as *Fortescue* speaks cap. 13.) so the same power is *refluxa*, or (as he saies also in the same place) a *capite transmissa*, a power received from the people, and returned them againe, as a fountaine doth his streames from the Springs that filled it, or the hand does the treasure that it holds for others: we straiten not the King as they do, to contract his power from his Parliament, as the Sun does his beames in the Clouds; and such as draw him from the Parliament, restraine his power, which vents it selfe in its own channells, and cannot change its course in a legall way, to do any thing justly out of the Courts of justice, or declare or define what law is in the midst of the breakers of it, and therefore we do conclude, that the politique power rests still in three Estates united, which are not divided nor dissolved by any personall absence of King, Lords or Commons, but the three Members co-essen-

shall continue in power, and may proceed as they are in a Parliamentary way, and all they doe, stands firme in Law, by the power that called them, and continues them in being. The people having sent their Judges, should be exceedingly wronged to have no right where they expected so much. Many persons sent by them are departed without the discharge of their trust, and so is the King with too many Lords, but all cannot destroy the Parliament, and therefore the trust is left behinde them, and we are beholding to them that remaine, in whom rests the whole power.

The three estates are co-essentiall, co-equall, co-ordinate, and co-workers in the politicall power. Being *Co-essentiall* they make up one body inseparably, and it is much to be admired how a Parliament may bee in the absence of the King except that power remaine in the absence of the person. His Majestie saies hee is driven from his Councell, and I am informed the dis-continuance one day without an adjournment is a dissolution of the whole, upon which ground, Treason, if in *co-essentiall estates* one member destroy the whole by absence then if nothing remaine of Regall power in the Parliament, it is dissolved, and this new way of dissolution is so unreasonable and against Law that it is none at all. If the Commons could be driven away with the like feares, the people and Parliament should perish, or if the Lords should leave their care for the like causes the rest have done, where should our great Counsell be? If then a totall absence of one estate deprive the Parliament of being, and the King by his absence cannot cast down what he hath consented unto, he still in his power, policy or politique body remains, *di. his die et loco*, for time and place where he begun: and *personaliter non solum interesse*, remains still for the power, or we are mocked with a Parliament, and made believe wee never had one, or if wee had it, that it is vanished away as the spirits doe from herbs when they are overboyled, and truly if this heat continue, it may destroy the substance, with the vertue and leave us nothing but sorrow, that we are so sick without all balme to cure us. *Co-equall* are all estates, and have not the command one of another, and so regall power in Parliament is *politicall* not *imperiall*; the King meets not those that he may command to do what he will, and yet if his will be reasonable he may doe more then he will, resolved that his subjects will in policy agree with him to do his pleasure, and shall not he doe more by their free consent, then by the violence of his owne will? *Co-ordinate estates* are not subordinate, and the Commons called into Councell by the King, are sent by the people, and make such a politique body, as Regall power over their persons may not command their policie, but unite it with his owne for common safety. The Lords have the like dignity, and come not with any Dominion over the Commons, or servitude to their Sovereigne, but to unite all the power they have to consent with him for the common good. Their persons are *subordinate* to the King according to our first Proposition, but the Estate they make in one body is *co-ordinate* with the King, and all co-ordinate causes are principall, and so as co-workers effect the same thing. *Theodosius* and *Arcadius* were equally Emperours, and yet *Arcadius* was the son of *Theodosius*, and so subordinate to his father, and so are Subjects to their King, when in policie they be co-ordinate with him.

*The Co-ordination of three Estates is onely in Parliament.*

In a diffusive Body the Head is above all the Members, and remains so in a collective, for it destroyes not relations, and by members we understand the Persons that make up the three Estates, the persons hold still the relation of a King and Subjects, but the estates doe not, for if one estate were the King of the rest, they were not equall in the legislative power, nay they had no power at all, the whole policie being in the King, and the other two at his command, which destroyes *Co-ordination*, and brings in *subordination*, and St. Peters subordinate Governours, 1 Pet. 2. 14. sent by him, as the Lords and Levites were, 2 Chron. 17. 7, 8 but it is not

so here, but as we have said *sent by the people*, or comming in as native a right as the King hath to his Crowne, and they are injurious to all these estates that teach other wise.

*The Parliament is above all Persons.*

*Bracon* a great Lawyer hath said of him that is under no man, that he is under God the Law & the Parliament; & reason evineth it for the Parliament consists of three estates and no one estate can be greater then three for then it should not only be above it selfe, but the policy it is under should be in subjection unto it.

*All Persons are bound to obey the Parliament.*

The Divines that teach all men to obey the King, not considering the Royall and politique power together, mistake their texts and teach Tyranny for Monarchie, and maintain that for truth against the which the God of truth hath solemnely protested in shewing the judgement of a King Regall but not righteous, penall but not pious, injurious but not advantagious, if we remember what we read, and resolve upon the conditions consented unto. Who would have all he hath at the will of another, and to bee taken from him when his Prince pleaseth? Who would have his King to dispose for himselfe of what hee will, and leave his people any pittance to pacifie their miserable life? Who would have the best of his gettings given from himselfe to courtiers; and Officers that contemne and controule them at all meetings, and make them as beasts to beare any burdens, and their owne Officers to bee beaten that speake for them to their taskmasters, *Exo. 5. 14.* How miserable were it for a people to cry continually for oppression and to have none to heare them? They that have smarted by Regall Authority, desire a Righteous King, and are not so refractory as one Nation to bee as all Nations, to refuse good conditions. We are an happy Nation of many that have Royall and Righteous power together, and the King to obey his Parliament loseth not his people to obey him. Wee confesse there is no *co-aeque* power to compell or command the King to obey Person or Parliament, but there is *directive* power to advise him, *restrictive* to limit him by Laws, and not leave him the libertie to doe what he will, and a *corrective* power to punish all that under him doe wrong to others, and no power left him to protect them, *Death, Banishment, Confiscation of goods and imprisonment, Ezr. 7. 26.* may be inflicted by the Parliament upon any person, but the Person of the King, who is presumed to doe no wrong, by himselfe, seeing he doth all things by others, both in his Courts of Justice, privy Councell, Officers, and Servants, who all for Kings actions are answerable to the Parliament and therefore the doers of the Kings personall commands, and the pursuance of them in his owne presence cannot free them by Regall authoritie from that which is politique.

*All obedience is Active or Passive.*

For as much as Royall and Politique powers are Supream, but not infallible, all men must bee armed with patience as well to suffer for well doing forbidden as to doe well when it is commanded and so God and the King are alwaies obeyed, when they are contrary or at concord in commands and prohibitions, and not as *Bellarmino* that binds to absolute obedience to the Man of sinne, when he commands it, and forbids the opposite to it of truth and verue, *de Roman Pont. l. 4. c. 5. in fine. Si Papa erraret precipiendo vita, vel prohibendo virtutes teneretur Ecclesia credere vitia esse bona, et virtutes malas, nisi vellet contra conscientiam peccare*, we hold no such necessity in obeying better Authority.

*We may not resist Royall or Politique power.*

First, because both are of God: Secondly, ordained by him. Suppose Regall power be usurped, as all the Monarchies were, yet must they be obeyed, either by consent or conquest. If we condition to be slaves God will not heare us, or help up to be freemen, but compelled by Conquest, we may rebell when God gives us power, *2 King. 18. 7.* and see Lord was with

Hezekiah

Hezekiah, and he prospered whi'er soever he went forth, and hee rebelled against the King of Assyria and served him not, no more did the Christians serve the Pagan Emperors, when the Rod was in their hand, Rev. 12. 5. and our King is happy if he hath, shed no more blood by his Royall power, but as it is joyned with his politique: and they die justly that sinne against a righteous power.

*They that resist, shall receive damnation.*

The Doctor of Ferne must be convinced by his own conscience, and know that this name is a fruitlesse plant, of a small root, and a dry vertue, good to kill wormes, and such a potion must be his Physicke, for his Conscience wil gnaw at his heart, to have wounded so many weak consciences with his wicked application of the holy scriptures teaching Kings to transgresse in power, and making their persons punish their people against their politique power, and happy government. Hee cannot deny but he meanes to divide the Regall and righteous powers of this Kingdome. To make Kings absolute, to be obeyed in their personall commands, to justifie their warres upon the people, because they beleve the Parliament hath power in three Estates to establish Laws, how armes and armed men shall be raised, and except it be wholly done by Imperiall power, it shall be damnable in the ordinances of Parliament, the obedience of the people, the taking up Armes against the King, Rebellion, &c. all which must have some colour, if the King were an absolute Monarch, wholly royall in his power, but the politique Estates are forgotten, the King and Kingdome endangered, the people discovered to arme against Rebels, the King taught to turne the Rebellion upon his most obedient Subjects, to revenge with the sword, and from heaven to dart downe upon them the greatest anathemates, curses, calamities, and miseries that can be imagined, I shall conclude as fearfully against Doctor Fernes damnation, as he hath done upon false conviction of conscience in the desolations of the Kingdome.

*Reproaches cast upon the High Court, in printed papers under the Kings name.*

A Declaration against us sent to New-market, was carried but by one voice in the House of Peeres, and by a small number in the House of Commons. These at least are two Estates, and without the third they cannot Vote. and whatsoever is done ab omnibus aut amplioribus, of all or the most in any Estate or Order is done by the whole; and shall that bee against the King that is done by his politique power because it is against a power absolutely Royall which the King hath not, and to say he hath it is to belie his power, and disgrace the powers that are joyned with him. The justifying of John Hotham in his act of high Treason is imputed to the Parliament and so is the high Treason of those that are named in the Declaration, pag. 78. to the number of sixteen with all that exercise the Militia by vertue of the Ordinance, which reflects wholly upon the Parliament, and the politique power granted unto it which is no more capable of Treason against the Regall, then the Regall is against it, and if these powers united in three estates may be treasonable one to another, God helpe their defenders or offenders of either. His Majesties pretended writings condemne the Parliament, and the 3. powers thereof of Treason and rebellion, faction and division, Treachery and distrust. Of Treason and rebellion against the Kings personall commands, by the politique commands of the Parliament. Of Faction and division in both Houses, to drive away the best affected to the King. Of Treachery and breach of trust to unsteade the whole fundamentall Government of Church and State. I shall answer all these out of our Propositions fully and faithfully, when I have opened a few rules I meet with as maxims of the Law. First, that all appeals are from Caesar to Caesar, that is, from his politique judgement in one Court to another, and all Appellation ceaseth in the highest Court. Secondly, That Caesar only can reverse the judgement of Caesar, that is, the policie of Caesar is such that his judgement passed in one Court may bee reversed in another, and what is done in one

one Parliament may be recalled by another. Thirdly *infinitum in jure reprobatur*, law detests infinites, and we must rest somewhere for judgement and not make judgement upon judgement. Fourthly, when a thing is once judged, that is, the power to judge, *transit in rem judicatum*, it may not be repealed by the same judgement, and therefore the Royall power being no other then the politique, the King passeth no other judgement then is passed by his Judges, and if he do, it is extra-judicall, arbitrary, and no wayes obligatory. Fifthly, in *presentia majoris, cessat potestas minoris*; in the presence of the greater power, the lesser ceaseth, a Commission of Eier in the County ceaseth when the Kings Bench commeth thither, because that is *Eier*, and more then *Eier*. Sixthly, *quod nostrum est sine facto, vel defectu nostro, amitti, seu in alium transferri, non potest*; no man without just demerit is devested of his property. Come wee then to the canvase of cruell accusations. The King, Lords and Commons depart in persons, but not in their powers, and what power they have by the right of Election, or inheritance, or any inherent quality in them, though they lose it not, yet they may not use it out of the *Parliament*, and the *Parliament* that remaines may and ought to use the power it hath, and they that absent themselves from it, cannot justly contradict or controule what it doth. It makes an Ordinance for the *Militia*, and money to maintaine it, and by both fights against Rebels. The King saies, they are Rebels that oppose his personall commands, being Royall and Regall. We answere it were so, if they were Imperiall, and according to the civill Law: but such power the King hath none, but his Royall power is nothing without his *Politique*, and that being in *Parliament* his Majestie can neither make them Rebels, or proceed against them that the *Parliament* protects, and if the people yeeld to this, they are worthy to lose liberty, Laws, Religion, *Parliament*; and all politique power, and to fall into the hands of Tyrants for Tutors, and be taught by every *Ferne Bush* to feare their owne shadowes, to fight with their greatest Enemies; for they are Rebels that fight against the Kings power as it is established by *Parliament*, and Rebellion is rightly defined a rising against the Kings authority, and so consequently against his person: But to fight against his personall commands, the pursuance of them, and that with his owne presence is not against Law, but they sinne against the Law that break it in the right judgement of it. As the King can doe no wrong, no more can the *Parliament*, if there were none, wee were all bound to part withall we have to assist the King against the pretended Army of *Parliament*: but the *Parliament* existing in 3 Estates for the politique power, we are bound to fight with it, and for it, to the least farthing of our estates, and the last drop of our blood. For faction & division we may be sure they are guilty of that are departed and in duty to Regall power which is, none have denied it to God and the King, in Royall and Righteous power left in the policie and *Parliament* of the whole Kingdome. And for Treachery the absent are guilty, and so are all that are present, that discover the secrets of either House to the King without common consent, for if when the King speaks in either House, no one man may answer him till all have consented, how treacherous have they bin that have prevented the *Parliament* in their judgement, and made the King beleieve worse of it, then it meant, and would so appeare, if all things duely were carried by common consent, and the KING heard nothing till he had a perfect Judgement, which GOD grant he may.



F I N I S.

A true and plenary

19

# RELATION

Of the great defeat given by my

Lord FAIRFAX Forces unto my

Lord of NEVVCASTLES For-

ces in *Yorkshire, January 23:*

Which was the absoluteft and con-  
siderableft Victory that was obtai-  
ned fince the beginning of thefe un-  
happy WARRES.

Written by THOMAS CROMPTON

Master of Arts, and one of the Chaplains

of the Army for the KING and Par-

liament, who was there present at

the BATTLE.

Together, with the names of the Po-  
pish Captains, Lieutenants, Ensignes  
and their Colours, which are taken

PRISONERS.

LONDON, Printed for Iohn Franke,

and are to be sold at his shop next

doore to the Kings-head Ta-

verne in Fleetstreet,

Feb. 6. 1642.

NOTATION

Of the great debtors on by my

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1942-1943

Handwritten text: ...

and since the beginning of this

... ..

Winnipeg, 10-2-02

MAILED 10 AM 1900

SECRET

U.S. DEPARTMENT OF AGRICULTURE

Teacher with the names of the

John C. Smith, Secretary

1920 1921 1922 1923 1924 1925 1926 1927 1928 1929 1930 1931 1932 1933 1934 1935 1936 1937 1938 1939 1940 1941 1942 1943 1944 1945 1946 1947 1948 1949 1950 1951 1952 1953 1954 1955 1956 1957 1958 1959 1960 1961 1962 1963 1964 1965 1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976 1977 1978 1979 1980 1981 1982 1983 1984 1985 1986 1987 1988 1989 1990 1991 1992 1993 1994 1995 1996 1997 1998 1999 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100 2101 2102 2103 2104 2105 2106 2107 2108 2109 2110 2111 2112 2113 2114 2115 2116 2117 2118 2119 2120 2121 2122 2123 2124 2125 2126 2127 2128 2129 2130 2131 2132 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 2185 2186 2187 2188 2189 2190 2191 2192 2193 2194 2195 2196 2197 2198 2199 2200 2201 2202 2203 2204 2205 2206 2207 2208 2209 2210 2211 2212 2213 2214 2215 2216 2217 2218 2219 2220 2221 2222 2223 2224 2225 2226 2227 2228 2229 2230 2231 2232 2233 2234 2235 2236 2237 2238 2239 2240 2241 2242 2243 2244 2245 2246 2247 2248 2249 2250 2251 2252 2253 2254 2255 2256 2257 2258 2259 2260 2261 2262 2263 2264 2265 2266 2267 2268 2269 2270 2271 2272 2273 2274 2275 2276 2277 2278 2279 2280 2281 2282 2283 2284 2285 2286 2287 2288 2289 2290 2291 2292 2293 2294 2295 2296 2297 2298 2299 2300 2301 2302 2303 2304 2305 2306 2307 2308 2309 2310 2311 2312 2313 2314 2315 2316 2317 2318 2319 2320 2321 2322 2323 2324 2325 2326 2327 2328 2329 2330 2331 2332 2333 2334 2335 2336 2337 2338 2339 2340 2341 2342 2343 2344 2345 2346 2347 2348 2349 2350 2351 2352 2353 2354 2355 2356 2357 2358 2359 2360 2361 2362 2363 2364 2365 2366 2367 2368 2369 2370 2371 2372 2373 2374 2375 2376 2377 2378 2379 2380 2381 2382 2383 2384 2385 2386 2387 2388 2389 2390 2391 2392 2393 2394 2395 2396 2397 2398 2399 2400 2401 2402 2403 2404 2405 2406 2407 2408 2409 2410 2411 2412 2413 2414 2415 2416 2417 2418 2419 2420 2421 2422 2423 2424 2425 2426 2427 2428 2429 2430 2431 2432 2433 2434 2435 2436 2437 2438 2439 2440 2441 2442 2443 2444 2445 2446 2447 2448 2449 2450 2451 2452 2453 2454 2455 2456 2457 2458 2459 2460 2461 2462 2463 2464 2465 2466 2467 2468 2469 2470 2471 2472 2473 2474 2475 2476 2477 2478 2479 2480 2481 2482 2483 2484 2485 2486 2487 2488 2489 2490 2491 2492 2493 2494 2495 2496 2497 2498 2499 2500 2501 2502 2503 2504 2505 2506 2507 2508 2509 2510 2511 2512 2513 2514 2515 2516 2517 2518 2519 2520 2521 2522 2523 2524 2525 2526 2527 2528 2529 2530 2531 2532 2533 2534 2535 2536 2537 2538 2539 2540 2541 2542 2543 2544 2545 2546 2547 2548 2549 2550 2551 2552 2553 2554 2555 2556 2557 2558 2559 2560 2561 2562 2563 2564 2565 2566 2567 2568 2569 2570 2571 2572 2573 2574 2575 2576 2577 2578 2579 2580 2581 2582 2583 2584 2585 2586 2587 2588 2589 2590 2591 2592 2593 2594 2595 2596 2597 2598 2599 2600 2601 2602 2603 2604 2605 2606 2607 2608 2609 2610 2611 2612 2613 2614 2615 2616 2617 2618 2619 2620 2621 2622 2623 2624 2625 2626 2627 2628 2629 2630 2631 2632 2633 2634 2635 2636 2637 2638 2639 2640 2641 2642 2643 2644 2645 2646 2647 2648 2649 2650 2651 2652 2653 2654 2655 2656 2657 2658 2659 2660 2661 2662 2663 2664 2665 2666 2667 2668 2669 2670 2671 2672 2673 2674 2675 2676 2677 2678 2679 2680 2681 2682 2683 2684 2685 2686 2687 2688 2689 2690 2691 2692 2693 2694 2695 2696 2697 2698 2699 2700 2701 2702 2703 2704 2705 2706 2707 2708 2709 2710 2711 2712 2713 2714 2715 2716 2717 2718 2719 2720 2721 2722 2723 2724 2725 2726 2727 2728 2729 2730 2731 2732 2733 2734 2735 2736 2737 2738

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A true and plenary

# RELATION

Of the great defeat given by the  
 Lord Fairfax, unto my Lord of  
 Newcastle's Forces; January 23.



Hereas I understand that some  
 imperfect Relations of the  
 taking of Leeds aforesayd,  
 have been so divulged, that  
 in this scribling Age the  
 Presse perchance might take notice of  
 them; therefore to satisfie the World of  
 the truth of it, and it shall be nothing but  
 what of mine owne knowledge I know  
 to be true.

Upon the 23 of January aforesaid being  
 Monday, Sir Thomas Fairfax Generall of  
 the Forces, marched from Bradford sixe  
 A 2 myles

miles distant from thence, with six Troops of Horse, and three of Dragoons, under the command of Sir Henry Fowles Baronet, Commissary generall of the Horse, and 600 Musqueteers, with 1200 Club-men under the command of Sir William Fairfax Colonel, and then commander of the Foot: with these we marched from Bradford aforelayd, and approached neere the Town, about one of the clocke, at which time sir Thomas sent a Trumpeter unto sir William Savill, who commanded in chief there under the Earl of Newcastle, His Majesties Generall for the Northern parts, requiring the Town to be delivered unto him for the King and Parliament, but his answer was as wise as himselfe; for he sayd, That he wondered that sir Thomas was so uncivill as to come so neere the Towne before he had made him acquainted with it, and that there might be more vertue in his Actions, than in that paper he sent before he came there.

Whereupon, Sir Thomas set his battell

in

(5)

in order, gave out the word of Cognizance, which was *Emanuel*, and to the Commander of the Foot, with his Commissary generall, their stations charges and commands riding from place to place, and encouraging his men to fall on resolutely, which being encouraged by the valour of their Leaders, they did accordingly: and though most of them were but unexperienced fresh-water Souldiers taken up about Bradford and Hallifax but upon the Saturday before, yet they came on resolutely and valiantly, especially the Musquetiers under the command of Sir *William Fairfax*, Commander of the Foot, who valiantly in the head of his Regiment, and the face of his enemies, stormed the Towne, whereupon began very hot service, the Souldiers playing very sharply from their Trenches and Workes upon our men without, but they were answered with such courage and resolution, that notwithstanding their uttermost endeavours, and the assistance of their Drakes which were often dis-

discharged upon us, we killed their Canonier, and after two hours fight beate them from their Works, and when bullets flew about our ears as thick as haile; Sir Thomas Fairfax, sir William Fairfax, sir Henry Fowles, with sir Thomas Norcliffe Captain of the Dragoons, made way by dint of sword and force of arms into the Town; neither must I forget the valiant carriage of Serjeant Major Forbes, who was as forward on the other side of the Town, whereof now by Gods Almighty power we were possessed of, and found therein two Drakes, with good store of Ammunition, besides we tooke 600 prisoners that were common Souldiers, whose oaths weretaken never to fight againe in this cause; and so were dismissed; also there was taken prisoners which are now in custody, Six Captains, viz. Papists, Hensworth, Waterhouse, Witherington, Thurlwell, Carnabie, Hillary. Seven Lieutenants Papists, Beomonde, Andrsly, Lawe, Bates, Burrell, Garret, Mande. Ensigns with their Colours, Benson, Stratsley, Erington, Bates,

Bates, Winburne, Mackinson: Besides Serjeants and Gentlemen of note, with 400 Arms; their Troops fled, and one was intercepted and taken upon that side the Bridge, but Sir William Savill their valiant Generall, either for fear, or religion fled and so escaped, although Sir Thomas made diligent search for him, and sent out his Emesaries and Officers for that purpose, yet they returned a *non est inventus* upon him. Thus have you a true Relation of that battell, wherein the hand of God was wonderfully seen to be with us; for they were more within the Towne which was well Eortified, then we without, for they had two strong Regiments under the command of Sir William Savill, and Colonell Witherington, foure Troops of Horse, and three of Dragoners, with good store of Ammunition, which we shall make to appeare to them that shall come to fetch it from us. Thus by Gods assistance we obtained a glorious victory

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(8)

victory, which hath struck ſuch a terror in the Earle of Newcaſtles Army, that the ſeverall Garrifons at Wakefield, Sherburne, and Pomfret are all fled, ſome few excepted that remain in Pomfret Caſtle to keepe it.

Gloria Deo.

F I N I S.

Shedys Victory.  
Cicaphers Misery.

(45)

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Numb. 61

# THE KINGDOMES

## Weekly Intelligencer

SENT ABROAD

To prevent mis-information.

From Tuesday the 31. of January to Tuesday the 7. of Feb. 1642

**H**er Majesty of England after shee had taken shipping at *Silva* in *Holland* being bound for *Newcastle*, was more crossed in her returne by the Winds, and waves of the Sea, then in her voyage thither, at which first time she lost one ship, and all the people in it, with all the trumperies belonging to the Misse, and great store of goods belonging to the *Duchesse of Lenox*, and in this last had one great Hulse wreckt by the storme, wherein were divers goodly houses (as it is certified from *Holland*) for her Majesties owne Troope: the Colours belonging to that Troope, having in it three Crownes supported *Per Gladium Catholicum*. It is also informed that another Hulse of the like burthen is missing, and conceived to be foundred in the Storme, and that her Majestie after seven or eight dayes and nights endusing continuall stormes (as if the Windes and Sea were averie and angry with her for this poore Trade sake) shee was by contrary flates and weather forced backe to the *Rijk* in *Holland* (as is certified) where her Majestie is landed againe (if this forced returne to a contrary Port might but worke her Majesties turning to the Protestant Religion, which would in good time bring her to the Port of Heaven, how welcome might she be to *England*) which made some of the *Hollanders* with their present of 5000*l.* to her Majesty at her departure (being first intimated privately, that it would be a thing more acceptable then the Jewell intended)

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had

had beene modestly excused, or in lesse measure expressed, since a second Present of Course must ensue. *Wat. Montague* that professed Papist, and her Majesties Favorite is gone from *France* to *Brabant* to the Earle of *Arundell*, &c.

2. The Information is most certaine of Prince *Rupert*s plundering of the Counties of *Northampton* and *Warwicke*, he hath seized upon at least 200. horses, taken most of them from the Plow and Cart (as if he wished famine on this Kingdome, which hath hitherto fed him with bread) nay, it is written from those parts, that after he had got about threescore Carts and Waggon from Country Villages, and filled them with Pillage, he kept a Faire, & sold divers horses as well as goods, leaving in many Villages, neither beds to lie on, nor bread to eat, nor Horse, Cow, nor Sheepe; and this hee did to some of his friends, as well as to those he esteemed his enemies: They goe on yet in a further degree of in these unnaturall courses, and *unknowne Lawlike Actions*; for in *Denbighshire* (to instance there one onely amongst divers other places of the like example) the Cavaliers there have possessed themselves) of Sir *Thomas Middletons* house, seized upon all his goods within doores, as well as without, to the value of 5000 li. at least, turned out all his servants, and the Cavaliers doe Till and manure the ground, taking the profit thereof, and this by a Royall Command, as the Commissioners that have seized on the same affirme; and yet forsooth the Parliament, that daily heares of these courses by the Cavaliers are so tender to seize on the Malignants Estates, even in a gentle manner, as though they had a *Noli me tangere* upon their doores: It will never be well till *Lex talionis* be executed on them: As Prince *Rupert* spares no part of a mans estate whom he thinks to be disaffected to that Army he commands: so must not the Parliaments Armie be so tender conscienced as they have beene hitherto, but without more ado seize upon the estates of those that are knowne to be disaffected to the Parliament, leaving their wives and children wherewith to sustaine them, which is more charity then must be expected from the other side.

3. For the businesse in *Gloucestershire*, the Parliaments Forces assaulted *Shudley Castle*, which belongs to the Lord *Shandon*, who had 200. men in Garrison, and two peeces of Ordnance; but after five houres battery and assault they tooke the Castle, and 300. Prisoners, with good store of Armes and Ammunition, and brought them to *Cirester*: It is said the Lord *Shandon* is taken Prisoner, and carried to the *Devises* in *Wiltshire*; the *Malmesbury*,

*Malmesbury* Souldiers being gone to assist the *Cicestrians*, who had intelligence *Prince Rupert* intended once more to make an attempt on that Towne.

4. At *Rotherham* in *Yorkshire*, about two dayes before the great overthrow was given to the popish Rebels at *Leeds*, there marched out of *Doncaster* two Troopes of Horse, and 300. Dragooners, and came to *Rotherham*; the Townsmen let them enter into the Towne, having very aply laid an Ambuscado of 60. Musquetiers, who fired upon them, so that divers fell, and the rest run away; The Townesmen tooke divers prisoners, and many Horses.

5. In *Norfolke* the Papists begin to stir, the Malignants would faine make a head if they durst: At their meetings (under pretence of Hunting) they debate on their designe; *Sir Henry Bedingfield*, *Sir Ehy Walgrave*, *Clem. Paston*, and other great Papists of that County are continually with them, *Captaine Wilby* was going towards them with 20. Horse, but hee with his Horses and money were all seized upon by the Deputy-Lieutenant, before he could arrive at his place intended. And in *Suffolke* is the like plot.

6. The prisoners at *Windsor* are much discontented at his Majesty, that he esteemes of a Round-head at so high a price, as not to thinke Cavaliers worthy to be exchanged for them, they petitioned His Majesty speedily to take some course (for now they despaired to be released by the Apprentices designe) for their liberty: A Drummer was sent with the Petition on Thursday last to *Oxford*, who returned againe with a Ticket from the Earle of *Craford*, and *Master Ashburnham*, addressed to (No body) that his Majesty had sent one *Brown* back with the Drummer, to take a list of the Prisoners there, and at *London*, and then his Majesties pleasure should be further known, which being in an unskill manner, not according to the Law of Armes, it is intended the Gent. be sent back againe (though in the meanes he is to be punished) and to receive with a Trumpet or Drum, according to use. *Master Ford* the high Sheriffe, prisoner at *Windsor* is not so lame of his Leg, and his Arme, as he lately pretended he was, nor is he debarred pen and incke (as the Parliament Souldiers are at *Oxford*) for he writ a Letter to a Malignant in *London*, to press the King speedily to exchange him, for he had 1000. li ready, and could in three dayes raise 400. gallant men with him to his Majesty, well mounted and armed: There is brought to *Windsor* to be tryed by

a Counsell of War one *Kempe* a Harnish-maker of *London*, who hath been severall times sent to *Oxford*, and from thence hither as a Spie; sometimes bringing Letters to *Mistresse Marsh* a Malignant which dwels in the Tower, who by secret directions communicated the Letters to persons of note, Malignantly affected: He tore the Letters of consequence from *Sir John Heidan* in so small pieces, that not one sentence of it could be read, for hee said, *Sir John* told him, if it were taken about him, and read, he would be hanged; yet at last confessed that the maine scope of the Letter was to convey two small pieces of Ordnance to *Oxford*, and discovered the private way by which powder, and things of that nature was conveyed to *Oxford*. Intelligence was brought this week unto *Windsor*, that Col'onell *Aston* the Papist hath hanged at *Redding* two of the Parliament Souldiers whom he tooke as Scouts, on purpose to provoke an irreconcilable enmity, that we may be the more involved in blood.

7. There is great whispering in *Westminster Hall*, and upon the Exchange of a strange discovery lately made to the Parliament, of a Letter intercepted not fit to be knowne to forraigne Nations, being from a person, and to a person, both of that eminency, that they must not be named, and the matter of that high concernment, that it must not be mentioned, (it is said) a Kingdome depends upon it, and that the greatest Malignant that is, would be a Parliament Converter, if it were once made knowne unto him: In a word, our Religion, as well as Lawes, and Liberty, and whatsoever is deare unto us in this world (by that Letter) are subjugated to the power, &c. and of such a one, upon whom the Jesuites and Papists have that influence, that neither prosperity, nor peace can be expected by this Nation, so long as she is captivated by them: Some of the Popish party (who have information of the truth of this matter) to quash it, doe give out, that whatsoever the Parliament hath want of money, or hath any great designe in hand, their strange discoveries are made in an instant, as if Intelligence drops from heaven, or rather that they invent the matter which they propose: but in resolution these mens fallacies and incredulities will be checked, at least not misled; when it will easily be discovered what is Trumpe, and how the Game is packt, shuffled, cut, and dealt, most of the Court-Cards and helpes into one hand, to cheat this Kingdome of their Game.

8. Lett the Papists and Malignants should be too much dejected with the great overthrow the Lord *Faulconberg* gave the popish party at *Leob* in *Turkey*, and with the repulse given them at *Roth*, and with the losse they

they received by the Parliaments Forces in taking of *Shudley Castle* in *Gloucestershire*, and above 200. Prisoners, and with the great defeat Sir *William Breerton* hath given to Sir *Tho. Aston* at *Nantwich* in *Cheshire*, where 200. of the Cavaliers were slain on the place, and Sir *Vincent Corbet* enforced to foot it, after his Horse was slain under him) Let them be partakers of Prince *Rupert*s success, who after he had (as if he were the *Prince of robbers*) robbed and taken by force (without Tickers, or promise of satisfaction) from the Counties of *Northampton* and *Warwicke*, neere upon 2000. Horse, and 6000. head of Cattle, and 60. loads of plunder of good household-stuffe, and Marchants ware, he made sale of most of the Cattle, and other goods, wherewith being provided of money, he mounted 2000. foote on the Horses hee had robbed the Counties of, and having Intelligence that the *Cicestrians* had by Assault taken *Shudley Castle*, and all the men, Armes, and Ammunition, and that the Lord *Shandois* was either taken prisoner there, or fled, he wheeled about towards *Cicester*, and before the *Shudley* forces could get backe, or Sir *Edw. Hungerford* march from *Malmesbury*, or the *Devizes* with ayde, Prince *Rupert* got between the Towne and them, and after it had been foure houres manfully defended by the Inhabitants, hee stormed it on severall sides, and at last (though with slaughter of many of his men) hee entered the Towne; and put one Minister, with his wife and children to the sword, and two Families more: And at Master *Giffords* house, a mile thence, all his servants had their throats cut, though they made no opposition: Ere long there will be a particular Relation of the cruelty of the blood-sucking popish Cavaliers: When Sir *Thomas Fairfax* tooke the Towne of *Leeds* by force, hee was so farre from killing and slaying, that not a man was so much as hurt, nor any one house plundered, but one *Benfon* a fugitive Attorney: Prince *Rupert* tooke about 400. Prisoners, five small peeces of Ordnance with the Armes there, and these were slain about one hundred of the Parliaments side, most of them being kild in cold blood after the entry of the Towne, but how many of the Cavaliers is not yet knowne: Lieutenant Collorell *Carr*, and Sergeant Major *Masse*, two of the Parliament Commanders, are either slain or sore wounded. By the taking of  
this

this Towne Prince *Rupert* conceives he hath made a passage free into the Western Countries, and is gone with some of his forces to *Malmesbury*, others to summon in the City of *Gloucester*: But it is hoped (and upon good grounds) that no act could have falne out more to the mutuall defence of *Gloucestershire* then this, for that it will make them more freely and unanimously hold together to quit their quarters of such an Army of Thieves: The horses and Cattle they stole in the Counties aforementioned, will in conclusion, adde little successe to these Forces: It is true, the Parliament (as upon the occasion of that never to be forgotten bloody treachery at *Brainford*) granted an Ordinance of Parliament to Mr *Browne* and Mr. *Beard*, and others, men of knowne estate and fortune (and who have contributed 12000.li. and upwards for the defence of the Kingdome and Parliament) to seise upon horses in and about *London*, but first they listed every horse in the ordinary way, and entred the value in the Booke, in the presence of the Commissary appointed for that purpose: And both houses of Parliament have engaged the Kingdome for the payment of the summe the horses were listed at; It upon this exigent for the reliefe of *Gloucestershire* (the losse of which may endanger *London*) Master *Brown* and Mr. *Beard* should be commanded by like Ordinance as formerly (though it was to their great trouble and losse) to seise on horses, to furnish out men for the use aforesaid, how would the Malignants complaine, and say, where is the propertie of the Subject, and upbraid the Parliament therewith, and villifie those that execute their Commands, that as if the times were now, as when formall and legall wayes (the King having put the Parliament and people out of protection) were sufficient for the preservation of the Kingdome and Parliament, against whom a War is made by His Majesty, seduced by the *English* and *Irish* Papists, and their adherents, whose designe in part appears in its proper colour, when already they begin to say Masse publicly in the North: God may suffer those that stand for his glory, and the advancement of his Gospel to be put to straights, but certainly he will (in his owne time) deliver them, and maintaine his owne Cause, if we doe our duties, and take opportunities (and not lose so many as we have done, when God put our enemies in our power, as at *Brainford*, &c.) of advantage.

9. From the West Country it is certified, that Sir *Ralph Hopton* the Lord *Moban*, and Colonell *Godolphin* (after a mutuall assent to a Treaty) came into *Plimouth*, and offered Propositions: The first was to deliver up the Towne, Castle, Fort, and Island to his command; but that and the rest were utterly rejected, so they departed, and next day Sir *Ralph Hopton* made an attempt upon one of their Sconces, but were repulsed with a great losse of men: Hee then sent part of his forces to *Kings bridget* towards *Dartmouth*, whither its conceived he intends to goe, but others thinke he will not leave his siege at *Plimouth*; yet he may save that labour, for this is not a season to take a Towne of that consequence: Sir *Nich. Slaines* Pirates do rob upon the Coasts as far as *Dartmouth*.

10. As the last weeke you had Intelligence of the Lords and Commons that went with the Propositions to his Majesty: So you shall have a brieve account what effect they have produced.

1. Is, that his Majesty told them that those that contrived the Propositions (meaning the Parliament; for though a Committee brought them in, they debated and Voted the same in the House) had little desire of peace, which is a slander put upon the Parliament by those that advised his Majesty to that saying.

2. His Majesty propounds to have a Treaty by parties chosen by him and his Parliament (which under favour, is too much below a Parliament to yeeld unto, to treat with any but his Majesty in Parliament) one head of the Treaty to be, To deliver all the Castles, Forts, Townes and Ships into his Majesties possession, then Colonell *Aston*, and the rest of the Papists will in all likelihood bee made Governours and Commanders of them, as hee is, now at **REDDING**: If that single Proposition were onely insisted upon, it were simplicity to think the Parliament will consent our lives, Religion and liberty should be put in such Commanders hands: Another is to have the Parliament to condiscend that all persons excepted out of the Act of oblivion shall be tryed *Per Peeres*, which is another high breach of priviledge; once grant the

the King that any Member of Parliament may be fetched out by head ad shoulders as Traytors under a fained pretence of Treason (by some she or he seducer of his Majesty) as it was indeavoured 4. Jan. what man of honesty and integrity dare open his mouth against a Papist or Projector, but he shall be a Traytor presently, and so by degrees (if you admit for one) take away all the good Members of the House, and leave none but Malignants, and such as will comply with their Designs: Either uphold *priviledge of Parliament*, or bid adue to Religion and Liberty. Another Article is to releafe all men imprisoned, and to restore goods seized, or to that purpose (not regarding the law of Nature and necessity: compelling them thereunto.) But no mention is made that his Majesties Army hath so much as offended in the imprisoning of any man, stealing horses by thousands, cattle by five thousands, and unmercifull plundering of houses.

Another is to have a Cessation of Armes while the Treaty last, which if it proceed is like to hold till Easter, whereas the Parliament propounded (so desirous they wert of Peace) to have all Armies disbanded, but that is rejected, And what Resolutions the Parliament will take hereupon, God knowes, who is the director of all hearts, and God give them hearts to conclude all things which may be for his glory, the prosperity of his Majesty, the advancement of the Gospel, and the quick and sudden peace of the Kingdoms, if we be ripe for mercy.

# HIS MAJESTIES

LAST.

*K. Gt. Brit. & Charles I.*

## GENERALL PARDON,

GRANTED

To all His loving SUBJECTS:

As it was truly taken out of the  
Rolls, wherein the said Generall  
Pardon is inrolled.



*London, Printed for Henry Watson, Febr. 7.  
Anno Dom. 1643.*

HIS  
MAJESTIES

LAST  
GENERAL PARDON

GRANTED

To all His loving Subjects  
As it was truly taken out of the  
Rolls wherein the said General  
Pardon is finished.



London, Printed for Henry Walford, Feb. 7.  
Anne Dom. 1672.



**CHARLES** *by the Grace of God,*  
*King of England, Scotland, France*  
*and Ireland Defender of Faith, &c.*



**O** all Our loving Subjects, not  
 onely of Our Kingdome of  
 England, but also of Our native  
 Kingdome of Scotland, and  
 Realme of Ireland, greeting:

Whereas by the providence of Almighty  
 God Wee have succeeded Our royall father of  
 blessed

blessed memory (as was Our hereditary  
 right) in all his Dominions and Signearies,  
 We thought it fit to divulge Our thankful-  
 nesse to God, by extending Our royall Grace  
 to Our people, which are by him committed  
 to Our charge. And because no one Act can  
 so well beseme the naturall magnificence  
 of a Christian King, as the expression of  
 that divine attribute mercy, Wee by the  
 testimony of that, and free grant of Our  
 Grace to all Our Subjects, shall endeavour  
 to gratifie all Our loving Subjects.

Wee doe therefore hereby, out of Our  
 royall Grace and Benignity, by these pre-  
 sents, give and grant a free and generall  
 pardon to all Our Subjects in Our said  
 Kingdomes, of England, Scotland, and Ire-  
 land, and Our Principality of Wales, for  
 all and all manner of crimes and offences,  
 which to this present day have by them, or  
 any of them, either by neglect or misun-  
 derstanding of Our Lawes, been commit-  
 ted against Vs. And this Act of Our royall  
 Grace and Mercy, shall not be extended  
 onely

onely to all Our Subjects within Our three Kingdomes aforesaid, but likewise to such of Our Subjects as are absent in forraigne parts, provided alwayes, that this Our clemencie extend not to such malefactoris, as have bene banished Our said Kingdomes for any Treason or Treasons against Our royall father of blessed memory, or his excellent predecessor, Queen *Elizabeth*, nor to any person or persons that have of their owne accord, and to save themselves from the justice of Our Lawes relinquished and abandoned any of Our said Kingdomes: for any of these capitall and heynous crimes of high Treason to Our owne Person, of Sodomie, wilfull murder, or rape: and We do likewise hereby declare, that this Our said Act of Grace and generall pardon, is not extensive to any of Our Subjects now resident within any of Our said Kingdomes or Signearies, that are by due order of Law convicted and found guiltie of all or any of the crimes aforesaid of high Treason to Our Person, Sodomie, wilfull murder, or rape,

say, also of Burglary. For, as We would willingly afford a testimony of Our mercy, so We would thereby no way injure the Dignity of Our Justice, or harme any of Our good Subjects by retracting and extenuating the severity of Our Lawes against such capital malefactors.

And that there may be no mis-understanding of this Our Act of Grace and generall pardon in any of Our good Subjects, Wee doe declare and expresse to whom and what offenders Our said pardon reaches; Wee doe therefore by these presents, acquit and absolve all, and all manner of persons that by neglect, or any other accident, have runne themselves into a *Premunire*, which extends to the forfeiture of their Estates, and imprisonment of their persons: all, and all manner of persons that are guilty of the breach of Our peace; and therefore bound to answer to Our Assises: all offenders whatsoever that have run themselves into the danger of punishment by Our Lawes, for simple felonies, petty larcenaries, chance-medleys,

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or

for man slaughters: We doe by this Act of  
Our Grace, fully and freely acquit and af-  
foyle of all such penalties and mulcts, as by  
the Constitutions and Ordinances of this  
Kingdome are provided for such offences  
and offenders.

And We doe moreoever signifye to all Our  
loving Subjects, that it shall be lawfull for  
them, or any of them that have so offended,  
and are thereby liable to the danger of Our  
Lawes, within the space of three moneths  
after the publishing this Our Act of Grace  
and generall pardon, to sue forth his or their  
pardon either at Our Court of Kings-bench,  
or before any of our Iudges at the Assises for  
the Countie wherein the offence was  
in their circuits: And if any of Our good Sub-  
jects be by any impediment hindred from  
appearing in person to sue out the said par-  
don, it shall be lawfull for him to sue out  
the same by his Attorney, and his said par-  
don so sued out, to be of as much validitie  
as if it had been sued out by himselfe in per-  
son: this Our said pardon shall release and  
acquit any of Our said Subjects from any  
punish-

punishment of their bodies, or forfeitures of their Estates, which by the Lawes may be required, either in Our raigne, or in the raignes of Our successors.

But if Our said Subject so pardoned shall with the like hope of impunity, By reason of Our royall Grace and Favour, presume to commit againe any of the said offences for which hee before was pardoned upon his being lawfully convict, therefore this Our pardon shall be void and of none effect, and his former crime require and be liable to the same penalty or punishment from the Lawes that it was before this Our Act of mercy.

*Given at Our Court at Greenwich,*

*APRIL the 14th*

*FFNLS*



The word is of power: it was done, was thus receive  
 And how shall we receive it? what may be considered in it?  
 The word is of power of nature which signifies omnipotence  
 of the word to receive: it is given by the word in nature, as it is  
 a constant nature, and it will take in a constant nature  
 Which word howsoever may be a well known: yet we know  
 that they will take the word in nature is imported upon  
 that nature which is imported upon them to be the right  
 power upon earth and that power which shall be imported upon  
 them by the power of heaven  
 All the nature shall be received into the word in nature to be  
 the nature of the word: we know that the word is the right  
 the word of nature and the word of nature is the right  
 will that a word is the word of nature  
 But you know the word is the word, and therefore you need not fear  
 the power: for power is for the nature of God and the King; which  
 power the world may know: for both before you, and you to  
 God for the King: that he may have no rulers but a royal people  
 a spiritual church: and a royal government: all the glory of  
 power be exchanged into a crown of glory, through Jesus Christ.

FINIS

23

THE  
RIDER OF THE WHITE HORSE  
And His ARMY, Their late good  
Successe in YORKE-SHIERE.

OR

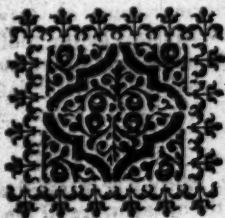
A true and faithfull Relation of that famous  
and wonderfull victory at *Bradford*, obtained by  
the Club-men there, with all the circum-  
stances thereof.

And of the taking of *Leeds* and *Wakefield* by the same men  
under the command of Sir *Thomas Fairfax*, with the man-  
ner and circumstances thereof from good hands.

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Seriously commended to the High Court of PARLIAMENT, and  
all that are of GODS side for their encouragement.

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*for a* LONDON, *1642*  
Printed for *Thomas Underbill*, 1643.



# BRADFORDS

## Deliverance.



After the Lord Fairfax his Excellency had retired from Tadcaster; the Lord of New-castle possessed himselfe of Pontefract, so making himselfe Master of our Western parts, block't up all passages betwene us and our strength, and then manifested his resolutions to seise the whole County, but to exact extraordinary summes of those who had subscribed the Parliaments Propositions. We could expect nothing now, but that those Townes should first suffer, who had bin most forward to assist the Parliaments; Leeds, Bradford and Halifax were principally aimed at. In Leeds the malignant humour being predominant, easily converted the Towne into their temper. Bradford was the next place in their way, the Towne most unable to resist them; and indeed who ever considers their dangers, weaknesse and discouragements, must judge their attempt as worthy admiration as their successe. The maine body of the Popish Army was within a dayes march of Bradford, some amongst them grievously exasperated by a dishonourable repulse from this Towne not long before. So faire were we from expecting help from the Lord Fairfax, as we thought it scarce possible to seeke it: Our malignant spirits before charmed, now appeared, breathing forth nothing but threatnings against those who had bin most active for the Parliament: and their apparition was so terrible, as it affrighted many of the best affected persons out of the Towne; and thereupon, out goes our Roylists to bring in the Kings Catholick Army. Some religious persons in the Parish, considering what danger might result both to their consciences and Country from such cowardize and treachery (instigated by feare of perjury, if they should contribute any assistance against the Parliament, and care of their lives and Estates, evidently endangered by a bare refusal without resistance) resolved to stand upon their guard, invited all the well affected in the Parish to assist them, and entered the Towne. When our Malignantes were returned with a Letter from Sir William Savile, wherein he manifested an intention to burne and plunder, if we did not contribute to the maintenance of the Popish Army. To which no other answer was return'd, then the apprehension of those who brought it, and had subscribed it; All courageous attempts, yea desperate in the account of many, who saw neither wisdom nor strength sufficient to manage them; There wanted both the head, body and sinewes of waire, we had never a Gentleman in the Parish to command us, nor would any stranger be persuaded to undertake the charge. All our trained Souldiers with their Armes, were with the Lord Fairfax, and the most of those who were fitted for service as volunteers. Nor could it be expected, that the well affected

of our poore Parish, could pay a Garrison any long time, and none would tarry one day without pay. Our neighbours perceived this, and therefore judging our attempt desperate (as in the eye of reason it was) and fearing the issue would be our ruine, refused to helpe us, least they should perish with us. Nor wanted we discouragements from our own men, to instance in no more; the very night before the Enemy assaulted us, the greatest part of them left us. This was on Saturday, *Decemb: 17.* The next morning about 9 of the Clock, the Enemy was discovered, approaching the East end of the Towne: They were marshald in two Bodies, the Van was commanded by Colonel *Evers* (eldest Sonne to the Lord *Evers*) wherein were 3 Troopes of Horse, 2 Companies of Dragoones, 100 Foot, 20 Pyoniers, 2 Drakes, the traine of Artillery, commanded by Major *Carew* a Dutch man. The Rere was commanded by Sir *Francis Howard*, wherein were his own and Captaine *Hilliards* Troops, 6 Companies of Collonel *Eddringtons* Dragoones, and a 100 Foote. Collonel *Goring* came along with them, and some say the Earle of *Newport*; but whether they had any charge or no in this expedition I heare not. All these our *York-shiire* Gentlemen had procured of the Lord of *New-castle*, as though Sir *William Savills* Regiment, Sir *Marmaduke Langdale*, Sir *Thomas Glem* and Sir *Iohn Gothericks* Troopes, Sir *Ingram Hapton*, Captain *Nevill*, Captaine *Batt*, Captaine *Bins* Companies had not bin sufficient to have swallowed our despicable Towne: I should now shew how our men were marshald, but 'tis a hard matter to marshald those who had neither Commanders, Colours, nor distinct Companies. The night before, we had borrowed a Commander of *Hallifax*, wee had neere upon 40 Musquets and Calievers, in Towne about 30 Fowling, Birding and smaller Peeces, and well nigh twice as many Club men. These our Captaine disposed in severall parts of the Towne, 10 or 12 of our best marks men upon the Steeple, and some in the Church; Who being next the Enemy, awaited not their warning peere, but at the first sight gave fire upon them bravely. The Enemy who expected a surrender, rather than resistance, being herewith something daunted; and perceiving how advantageous the Steeple was to us, presently posselt themselves of some Houses not farre from the Church, very convenient for the shelter of their men, and planting of their Ordnance, and from thence sent out Sir *Iohn Gothericks* Troope, who partly to divert us from hindring them planting their Canon, and partly to hinder the Parish coming in to our aid, past through some Parish villages on the one side of the Towne, robbed a Woman, most cowardly slew two naked Men, and so came within sight of our Sentinell at the West end of the Towne, Our Musquetiers there discharged at them, shot 2 or 3 Horses, whereof one of them lightly wounded was brought into Towne; and in a short space (partly by our shot, partly by the approach of some Club-men from *Bingley*) they were forced to retire back to their strength. In the meane time their Canons were planted in places most convenient for battering the Steeple, (which did most annoy them) and scowring of *Kirkgate*, downe which, our men must upon necessity march to retelt them; This done, Major *Carew* draws downe some Foote, and therewith takes two Houses within 30 yards of the Church, and this he did without any other impeachment then from the Steeple; Wee having not any strength to rally out upon them, from these Houses they plaid upon the Church very hotly, and the Church upon them: Our Steeple had a notable advantage of them, which our Musquetiers there especially improved against them, for when any Buffe or skarlet Coat appeared, they laid 2 or 3 of their Peeces in one hole, and discharged at once upon them with good successe, and thereby deterr'd the rest from relieving their men in the Houses,



# BRADFORDS

## Deliverance.



After the Lord Fairfax his Excellency had retired from Tadcaster, the Lord of New-castle possessed himselfe of Pontefract, so making himselfe Master of our Western parts, block't up all passages betwene us and our strength, and then manifested his resolutions to lesse the whole County, but to exact extraordinary summes of those who had subscribed the Parliaments Propositions. We could expect nothing now, but that those Townes should first suffer, who had bin most forward to assist the Parliament; Leeds, Bradford and Halifax were principally aimed at. In Leeds the malignant humour being predominant, easily converted the Towne into their temper. Bradford was the next place in their way, the Towne most unable to resist them; and indeed who ever considers their dangers, weaknesse and discouragements, must judge their attempt as worthy admiration as their success. The maine body of the Popish Army was within a dayes march of Bradford, some amongst them grievously exasperated by a dishonourable repulse from this Towne not long before. So faire were we from expecting help from the Lord Fairfax, as we thought it scarce possible to seeke it: Our malignant spirits before charmed, now appeared, breathing forth nothing but threatnings against those who had bin most active for the Parliament: and their apparition was so terrible, as it affrighted many of the best affected persons out of the Towne; and thereupon, out goes our Royallists to bring in the Kings Catholick Army. Some religious persons in the Parish, considering what danger might result both to their consciences and Country from such cowardize and treachery (incited by feare of perjury, if they should contribute any assistance against the Parliament, and care of their lives and Estates, evidently endangered by a bare refusal without resistance) resolved to stand upon their guard, inured all the well affected in the Parish to assist them, and entered the Towne. When our Malignants were returned with a Letter from Sir William Savile, wherein he manifested an intention to burne and plunder, if we did not contribute to the maintenance of the Popish Army. To which no other answer was return'd, then the apprehension of those who brought it, and had subscribed it; All couragious attempts, yea desperate in the account of many, who saw neither wisdom nor strength sufficient to manage them; There wanted both the head, body and sinewes of warre, we had never a Gentleman in the Parish to command us, nor would any stranger be perswaded to undertake the charge. All our trained Souldiers with their Armes, were with the Lord Fairfax, and the most of those who were fitted for service as volunteers. Nor could it be expected, that the well affected

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and thus they continued till high-noone, about which time there came to our aid from *Hilfax* some Fire-men and many Clubbs, such of these as came to fight, were forth-with drawne downe to service, some of them were placed in the Church, others in Lanes neere the fore-said Houses; The Church and Lanes kept the Houses in play, and the Steeple hindred the Enemy from relieving the Houses. But this was not the way to repell the Enemy. The largesse of the Church windows, and smallnesse of the Houses, made their assault secure, and our defence dangerous, which our men perceiving, resolved to win or lose all at once; watching an opportunity betwixt the discharge and charge of the Enemy, they sallied out of the Church, and being seconded by those in the Lanes, rushed in upon the Houses, burst open the doores, slew those that resisted, tooke those who yielded; the rest fled into the next Field, whither some few of ours followed, (the greatest part being employed in conveying the Men and Manition which the Enemy had left behind them) and in the Field the skirmish was hotter then ever; Our men were too eager to keep Rank or File, though they had knowse how to keepe it, and indeed their disorder was an advantage to us, for mixing themselves with the Enemy, they fought securely in the mouth of the Enemies Canon, and in the eye of one Body of their Forces, both placed in the Field above them; the Enemy not daring to discharge, least with them they should slay their own Men, (otherwise, they having 10 Fire-men for one, might have cut us off in an instant) nor could ours use their Muskets otherwise then as Clubbs. To speake ingeniously, their Commanders exasperated by the cowardize of their common Souldiers, manifested great courage, but they smarted for it; our Sythes and Clubbs now and then reaching them, and none else did they aime at: One amongst the rest in a Scarlet Coate, our Club-men had got hold of (and he in all probability, as some credible reports give us occasion to beleieve, was Collonel *Goring*) and were spoiling him. Their Horse fearing the losse of such a Man, became more couragious then they intended, leaped over the hedge, and rode full upon our Men, forcing them to give a little ground; too Much (alas that they had known him) to lose such a Man, but they quickly recovered the ground 'tho they lost the Man; doubled their courage, would neither give nor take quarter; (nor was this their cruelty, as the Enemy complains, but their ignorance) and in the end forced both Man and Horse to leave the Field; and yet could not we keepe it, for we being separated from theirs, the Musketers had liberty to play upon us; and indeed they rained such a shower of lead amongst our Men, as forced them to retreat for shelter to the next hedge, and so hindred them from pursuing, till they had removed their Canons. Their Ordnance all this time played upon us, one of them ranged an 8 pound Bullet; yet see the Lords mercy to us: that which was planted against the Steeple never hit it; another intended for the skouring of *Kirkgate*, 'tho planted in as advantageous a place as they desired, 'tho the Street was continually crowded with people; yet, though many of their Bullets hit the Houses, and some the Street, yet was no body at all hurt therewith; they bored indeed 3 or 4 Houses, yet (which is observable) did most harme to a Malignants; and thus the terror of the Lord, and of as falling upon them, sending their Foot and Artillery foremost, away they went. (using their feet better then they used their hands) and about 50 of our Clubbs and Muskets after them; Which courage in ours, did most of all astonish the Enemy; who say, no 50 Men in the world, except they were madd or drunke, would have pursued a Thousand: Our men indeed, shot as they were madd, and the Enemy fell as they were drunke, and so we will divide it. Some discharged 10 some 12 times in the pursuit; and having the whole Body

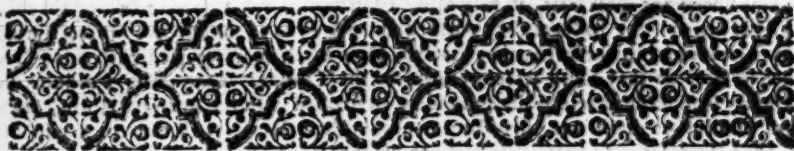
of the Enemy for their butt, it may easily be imagined what good execution they did in a miles march (for so farre they pursued them) even to the Moore, where fearing to be environed by their Horse, they retired, some of them so wearied with this 8 houres hot service, as they could scarce returne to the Towne. One thing I cannot omit, a hearty Round-head leste by his comrades, environed with the Enemies Horse, discharged his Musket upon one, strooke downe anothers Horse with the thick end of it, broke a thirds Sword, beating it backe to his throat, and put them all to flight; which (though as the rest wonderfull) I dare pawning my credit to be true. And thus ended our skirmish; wherein there was

Slaine of theirs, Sir *Iohn Harper*, (as one *Savile* taken at *Halifax* confesseth,) Captaine *Wray* (in whose pocket was found good store of gold, and a Commission directed to Major *Williams*, which made us thinke him to be the Man) and Captaine *Bins* (whom they carried to *Leeds* scarce dead, and buried two daies after) and many common Souldiers, more I am perswaded then we shall ever know of. Of ours, I cannot heare of two that perished by the Enemy in the fight.

Sir *Iohn Gothericke* got a ballinado, had his Horse killed with a Syck, and about a 100 common Souldiers were wounded, as we are informed from *Leeds* where they are Billeted: Of ours, about 12. all curable except one or two.

Taken of theirs, Serjant Major *Carew*, (a Man of great account, borne in the Low-Countries of English Parents) 26 Common Souldiers, about 10 Horses, 180 weight of Powder, and about 40 Muskets; and thus God supplied our wants out of their store, giving us as many more Muskets as we had, and well-nigh as much Powder as we spent.

This was the issue of the fight, wherein nothing can be seene but God, and the wonderfull effects of his glorious Attributes: Let us and our Enemies both see it, that they may feare and shame, that we may trust and praise our God, who hath manifested himselfe to be the Lord of Hosts.



## A true Relation of the passages at *Leeds*, on Munday the 23. of *January*, 1642.

**S**IR Thomas Fairfax, unto the Lord Generall Fairfax, marched from *Bradford* (six miles distant from *Leeds*) on Munday morning with 6. Troopes of Horse, and 3. Companies of Dragoones under the command of Sir Henry Fomles Knight, his Lieutenant Generall of the horse, and neare a 1000 musketeers, with 1000. Club-men, under the command of Sir William Fairfax Colonell, and Lieutenant Generall of the Foot. One company of these being Dragoones under Capt. *Milman*, and about 30. musketeers and 1000. club-men, marched on the South-side of the River of *Ayre* to *Hunslet-moor* above halfe a mile from *Leeds*, on the South-east side towards *Wakefield*; and the rest on the North-side *Ayre* by *Aperley*-bridge (20. yards of *Christall*-bridge being broke downe by the enemy) to *Wood house-moor*. On the west-side *Leeds* about 2. mile thence, where they commending the cause to God by prayer, Sir Thomas dispatched a Trumpeter to Sir William Savile, who commanded in chiefe in *Leeds*, requiring in writing that Towne to be delivered him for the King and Parliament, which Sir William disdainfully answered and said, he used not to give answer to such frivolous tickets, being confident (it seems) that with the strength he had he could keepe the Towne, wherein were about 2000. men. viz. 1500. foot, and 5. Troops of Horse and Dragoons and two Demiculverins.

Sir Thomas approached nearer the South-west-side of the Towne with his Forts that came on the North-side *ayre*, and coming within view of the Towne with banners displayed (about 36. Colours) sent another Trumpetter to Sir William, who shortly after by a Trumpetter assured him he should get nothing but by fight, wherupon he drew out of his companies 5. Colours of his expertest Souldiers, and appointed them to march downe with Serjeant Major *Forbes*, Captaines *Briggs*, *Lee*, *Frankle* and *Palmer*, with his Dragoones on foot, towards the water along the trenches, drawn two yards breadth and height from M. *Harrissons* new Church along the South. side of the Towne to the water, an inner trench being devided and drawne on the in-side that long trench neare the water-side, compassed about the declivity of the Hill a little above the water. Neare to and above which about a 100 musketeers were drawn out of the Towne, and about 2 of the clock in the after-noon, gave fire from the in-side of the works upon Sir Thomas his musketeers, who approaching nearer throwed themselves under a hill at the South head of the great fields before the great long Trench, and let fly at the said Centry with no losse at all to either side, they within the Trenches shooting too high, and the other at the

the Trenches; meane while Sir *H<sup>m</sup>. Fairfax*, Sir *Tho Norcliffe*, and other Captains leading their Companies to the West-side of the new Church, and the Troopes of Horse attending the enemies out-roads in the lanes and fields on the west, and north parts; and the forts of the south-side ayre, approaching the Bridge, forced the Guarders to quit the works at the first centry, placed on the out-side the Houses towards *Beiston*, brake through the works, and shot at the other strong centry at the Bridge end, where the Forts discharged upon them without any losse to either side, but seeing the very neare approach of the Dragoons, Muskietiers and many Club men and fearing the speedy forcing that place they instantly fetcht to the bridge the Demiculverin. And after about an hours time spent in vain shooting between the Forts within and without the works on the south side of the Town, as aforesaid. Serjeant Major *Forbes* most bravely leading on his companies in the plam fields before the great Trenches, his Lieutenant *Horsfall* of *Halifax*, Captaines *Lee*, *Brigg* and *Frank*e contended which should next follow, and Captain *Chadwick*s *Lancashire* souldiers accompanied: Th'enemy shot most vehemently from the Trenches, yet kil'd none.

It was perceived by the Forts on the South-side Ayre, that if they could get some musketiers over the fields to the water-side without danger by the Cannon, and musket from the bridge, they could force the great & encries from their works on the other side the river (in regard they had made no other defence against the south-side water) and so open an easie passage to Ser. Major *Forbes* & his forces, vtherupon by single persons they got to the water-side, and hid them in a little lane (lower *Nayth* one of the Dragoons being first) whither they had no sooner got, then the Demiculverin from the bridge plaid neare them, and about 4 muskets from that little lane, and 2. from under a stump of a tree, a little above by the water-side, discharged amongst the Centry, and one man being there slain, the rest perceived their error, and in conclusion fled apace out of the lower Centry, vvhich being espied by those on the south-side ayre (Serjeant Major *Forbes* and his company not discerning them, for the height of their works hindred) a great shout from those on the south-side of the water, discovered it to the Serjeant Major, who with his forces comming downe towards the water-side was holpen by Lieutenant *Horsfall*, vwho lending him his shoulder to climb the top of the works, he most furiously and boldly entered the works single, him his said Lieutenant (wading through the river-side below the works) next followed most resolutely, then the rest followed, and M. *Jonathan Schofield* (the Minister at *Crofton* chappell in *Halifax* Parish neere *Talmerden*) in this Company began, and they sung the 1. verse of the 68 Psalm, *Let God arise, and then his enemies shall be scattered, and those that hate him flee before him.* And instantly after the great shout on the south-side river, still informing of the enemies flight from the uppermost next Centry (vhich about a 100 were) Serjeant Major entered that also, and M. *Schofield* began, and they sung another like verse. So these works being gained, the enemy fled into the Houses, and shot againe suddenly at those who had entered their works, who pushing their victory, went up along the inside the works to the third centry at the lane neare M. *Metcalfes* house, where since shot being made from a new house and all about, two men of Serjeant Major *Forbes* company were shot dead, here Captain *Lee* entering that centry from the lipe, leading from *Chryssall*-bridge, was shot in the leg above the anble, some bones being broken and took out, he is likely shortly to recover. The victory they pursued, though vvith great difficulty; Captain *Brigg* drawing towards the old-church, was from an House shot under the chin neare the throat, and in the arme, though not mortally, as is hoped. The

Enemy

Enemy flying along a street or lane, from the 3. centries neare the vvater into the heart of the Towne, vvhere the other Demiculverin lay to guird thit passage, Sir *William* met them, and enquiring the cause of their flight, vvvas answered that their vvorkes vvcre entred, he called on them, go beat them out, promising to lead them, yet they denyed: vvwhich he seeing, and that 12. musketeiers, drawne on both sides thit lane by Mr. *Scholefield* had gained that Cannon by killing the Cannoneere (though vvith losse of 2 gray cotes, the one vvherof being shot, did fight beyond the strength of a man) he and the rest, perceiving the Towne lost, about an houre after the first centry vvvas entered) fled away, thinking to get over the bridge towards *Wakefield*, and some of them (upon occasion of the club-mens beating backe from that centry by shot from any house neare the bridge end) got, to the number of 40, by the south side vvater, downe toward *Hunslet*, but vvcre many of them taken, amongst vvhom Captain *Thirwell*. Sir *William* seeing that vvay blockt, vvith many others fled amain back to the old Church, by the south side vvhereof by fine force they made vvay through clubs and fowling peeces along the north-side ayre towards *Pomfret*. Sir *William* being neare drowning in the passages. Many Antients, Drums and foot taken, and some slain here, vviz. Captain *Widrigton*, Maud of *Wakefield*, *Hunsworth* of *Leeds*, and others, captain *Errington* vvvas drowned, so vvcre M. *Robinson* vicar of *Leeds* and others, vviz. M. *Calvery* of *Calvery*, and M. *Jackson* of *Leeds*; and 460. common souldiers taken, vvith about 14. barrels of Gun-powder, great store of match, 2 cannons and many muskets. So the Towne being taken about 4 a clock, notice hereof came to *Wakefield* about 6, the Garrison there about 12. quitted that place, and the Malignants thereof, M. *Neville*, *Paulden*, *Reyfer* and the rest conveyed vvhat goods they could to *Pomfret*, vvhen also the next night they fled away vvith 30. carriages, and all except about 100. vvho keepe the castle; and captains *Birkehead* and *Wilson* vvith about 100 muskets and neare 1200. club-men from about *Almonbury*, and 3 Troops from *Leeds*, entred vacant *Wakefield* the same Tuesday, and that night, and capitaine *Radcliffe*, and neare as many musketeiers and club men on the next day from *Quick*, &c

As the musketeiers and club men retreated from the vvater-side after the first 3 centries vvcre vvon, the cannon from the bridge played amongst them, and as they vvvent on in the lane, leading to *Beifon*, it beat downe the barrs of a tenter vvwhich flew amongst them, and the next shot from it crusht the top of an house, yet did no more harme; These of *Halifax* Parish, vviz. one *Michael Woodhead* was shot upon his tin-buttons, and his dubler burst neare his heart, and the bruised bullet fell downe into his breeches and no more hurt; *John Milner* man, had his coat, dubler, and 3 shirts shot through to his collar bone on his back, vvhen the bullet rebounded and no hurt, but a little rotting of the flesh since; one *Lilly*, M. *Tho. Liffers* man, had a bullet shot into the hilt of his sword, vvherby the hilt was drawn out almost as small as wyre vvhere the bullet light and no hurt.

About 20 slain, 10. of Sir *Tho. Fairfax* part, vvherof Sir *Tho. Norcliffe* lost 3 men, as they entred *Leeds* neare new-church: The vvorks cost about 300 lb. The 460. prisoners are all discharged (save about 30) upon oath taken never to serve against King and Parliament, and *Leeds* and *Wakefield* strongly guarded.

FINIS.

24

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# S P E E C H

DELIVERED,  
To the Kings most  
EXCELLENT  
MAJESTY.

I N  
The name of the Sheriffs of London and  
Middlesex.

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By Master Richard Martin of middle  
Temple.

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*fol. 2* *1642*

Printed at Oxford for William Webb, And reprinted for An-  
thony Finjon, 1643.

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Printed at Oxford for William Webb, And reprinted for W.  
Thos. Lupton, 1643.



A  
**S P E E C H**

DELIVERED

To the Kings most Excellent Majestie,  
in the name of the Sheriffs of London  
and Middlesex.

**T**He common feares and difficulties which perplex most confident Orators, speaking before Princes, would more confound my distrustfull spirit speaking to your high Majestie (most mighty King and our dreade Sovereigne Lord) did I not know that the Message which I bring, is to a good King alwayes gratefull. Curiosity of wit and affected straines of Oratory I leave to those, who more delight to tickle the Princes eare, then satisfie his deeper judgement.

Great is the acknowledgement we owe to the memory of our late Princes Government, whose far spread fame, as it shall live recommended to posterity for ever, so of their flourishing raigne no other testimony need be required, then that of your high Majesty (since none can be more honorable) that the like hath not bin read or heard of in our dayes, or since the raigne of great *Augustus*. So  
A that

## Master Martins Speech

that, even glorious and victorious Kings have just cause to envy the glory and virtue of a Woman. But she is gathered in peace to her fathers, a memorable instance of your Majesties divine observation, that Princes differ not in stuffe but in vse from common men. Your Majesty is the bright star of the North, to which all adamantine harts had long before turned themselves, whose fame (like a new rising Sun) dispersed those cloudes of feare, which either our politicke friends or open Enemies, or the unnaturall factors for the silt *Monarchy*, had given us som cause to apprehend; yea our nobility, counsellors, and commons, with a generall zeal posted to your Majesties subjection: not more incited heerunto by the right of your Majesties discent, and royall blood, drawn to this fair inheritance from the loyns of our ancient Kings; then enflamed with the fame of your Princely and eminent vertues, wherewith (as a rich Cabinet with precious iewels) your Kingly mind is furnished, if constant fame have delivered us a true inventory of your rare qualities. A King whose Youth needs no excuse, and whose affections are subdued to his reason: A King which not onely does justice, which even Tyrants doe sometimes, but loves justice, which habit none but vertuous Princes can put on, who imitating the free bounty of the King of Kings, invites all distressed people to come unto him, not permitting *Gehazi* to take talents of silver, nor change of garments.

In some Princes my Sovereaigne Lord, it is enough that they be not evil; but from your Majesty wee look for an admirable goodnesse, and particular redresse, so strange an expectation, fore-running your Majesties coming, hath invested the minds, of good men with comfort, of bad with feare.

## To the Kings Majesty.

And see how bounteous heaven hath assigned to nre kinldomes, as proper subiects for your Maiesties foure Kingdome vertues. *Scotland* hath tryed your prudence, in reducing those things to order in the Church and Common-wealth, which the tumultuous times of your Maiesties infancie had there put out of square. *Ireland* shall require your iustice, which the miseries I dare not say the pollicies of civil wars have there defaced. *France* shall prove your fortitude, when necessary reason of state shall bend your Maiesties counsels to that enterprize. But let *England* be the school wherein your Majesty will praize your temperance and moderation, for here flattery will assay to undermine, or force your Maiesties strongest constancie and integrity: base assentation the bane of vertuous princes, which like *Lazarus* dogs licks even the Princes soares, a vice made so familiar to this age by long use, that Pulpits are not free from that kind of Treason? A Treason I may iustly call it most capitall, to poyson the fountain of wisdom and iustice, whereat so many Kingdoms must be refreshed. Nor can I be iustly blamed, to lay open to a most skilfull and faithfull Disquisition our true griefes, nay it shall be the comfort of mine age, to have spoken the truth to my Lord the King, and with a heart as true to your Majesty as your owne, to make known to an uncorrupted King, the hopes and desires of his subiects, who have now assured themselves: that this Iland shall never feare the mischiefs and misgovernments, which other Countries and times have felt.

Oppression shall not be here the badge of authoritie, nor insolence the marke of greatnesse, the people shall every one sit under his own Olive tree, and annoynt himselfe with the fat thereof, his face not not grinded with extorted sutes

## Master Martins Speech

nor his marrow suckt with most odious and unjust Monopolies, unconscionable Lawyers, and greedy Officers, shall no longer spinne out the poore mans cause at length to his undoing, and the delay of justice, no more shall bribes blind the eyes of the wise, nor gold be reputed the measure of mens worthinesse: adulterate gold, which can guild a rotten post, make *Balaam* a Bishop, and *Isachar* as worthy of a judiciall chaire as *Salomon*, where he may wickedly sell that justice, which he corruptly bought. The moneychangers and sellers of Doves, (I meane those which trafique the livings of simple and religious pastors) shall your Majestie whip out of the Temple and Common-wealth: For no more shall Church livings be paired to the quicke, forcing ambitious Church-men (pertakers of this Sacriledge) to enter in at the window by simony and corruption, which they must afterwards reparaire with usurie, and make up with pluralities.

The Ports and Havens of these Kingdomes which have long been bard, shall now open the mouthes of their Rivers, and the armes of their Seas, to the gentle amity and just trafficke of all Nations, washing away our reproach of vniverfall pirats, and sea-wolves, and deryving (by the exchange of home-bred commodities with forraigne) into the veines of this land, that wholsome blood and well got treasure, which shall strengthen the sinewes of your Majesties Kingdomes. The neglected (and almost worne out nobility) shall now (as bright Dyamonds and burning Carbunkles) adorne your Kingly Diadem. The too much contemned Clergy, shall hang as a precious earring at your Princely care, your Majestie still listening to their holy Councils. The wearied Commons shall be worn as a rich Ring on your royall finger, which your Majesty with a watchfull

## To the Kings Majesty.

watchfull eye will still graciously looke upon. For we have now a King that will heare with his owne cares, see with his own eyes, and be ever jealous of any great trust, which (being afterwards become necessary) may be abused to an unlimited power.

O my gracious Liedge, let never any wry Councels divert or puddle the faire stream of your naturall goodnesse. Let wicked usurpers seeke lewd arts, to maintaine their lewd purchases: To your Majesty, plain and direct vertue is the safest pollicy, and love to them who have shewn such loyalty to you, is a wall of brasse.

They mean to sell the King to his subjects at their own price, and abuse the Authority of his Majesty to their private gain, and greatnesse, who perswade him, that to shut himselfe up from the accessse of his people, is the meanes to augment his state.

Let me not seem tedious to your Majesty (my gracious Sovereign) nor yet presumptuous, for I councell not. But whiles your Majesty hath bin (perchance) wearied with the complaints and insinuations of particulars, for private respects, let it be lawfull (my liege) for a heart free from feare or hope, to shew your Majesty the agues which keep low this great body, whereof your Majesty is the sound-head.

[ Now are we fed with hopes of redresse by immagination (as hungry men with a painted banquet) but by assurance of certain knowledge, drawne out of the observation of your Majesties forepast actions, and sound bookes now fresh in every mans hands, being (to use your Majesties owne words) the *vive-Ideas* or representations of the mind whose excellent wholsome rules your Majesty will never transgresse, having bound your Princely sonne by such heavy

## Master Martins Speech

heavy penalties to observe them after you, nor doth any wiseman wish that your Majesty should follow other counsels then your owne, by which your Majesty is so nerely bound.

To conclude, most gracious Sovereign receive that loyall welcome, which our City sendeth out to meete your Majesty, our Citie which for the long tryall of her Loyalty, obedience, and faithfull readynesse on all occasions, your Maiesties royall progenitors have honoured with the title of their Chamber: whose faythfull Citizens, with true and well approved hearts humbly lay at your royall feet, their goods and lives, which they will sacrifice for your Maiesties service and defence, with longing eyes, desiring to receive your Majesty within their Walles, whom they have long since lodged in their hearts: praying to heaven that your Maiesties person may be free from practize, your soule safe from flattery, your life extended to the possibility of nature: and that if not your naturall life, yet your royall line may have one period with the world, your offspring upon the Throne of their Fathers forevermore. And we your Maiesties faithfull servants, humbly surrendering into your Maiesties hands that authority, which we hold from you, wishing from our hearts that all plagues may may pursue his Posterity, that but conspires your Maiesties danger.

FINIS.



# BOANERGES,

OR

## The Parliament of Thunder

WITH

Their sharp Declarations against those rebellious  
Malignants that revolt and fall away from them.

For which they are Voted evill members of the  
COMMON-VVEALTH,

Rebels, and such who are the cause of all our  
present and bleeding miseries.



1642

LONDON

1642

Printed for the serious consideration of all men  
who desire to have a permanent and lasting Peace.

M.D.C. XLIII.

# BOANERGES

OR

The Parliament of England

With their sharp Decisions against the rebels  
Malignants that revolt and fall away from the

for which they are Voted will members of the  
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present and bloody troubles



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M.D.C. XLIII.

## The Parliament of thunder.

**I**T is usuall in time of publique calamity, for carnall men to seeke redresse for themselves alone by carnall meanes, but if we would demean our selves like faithfull servants to the Lord, we should examine our selves, and find out the accursed thing that provokes God to anger, God strikes us not to destroy, but to bring us under the wing of heaven, when we oft creep into the black Cave of hellish practises, our crosses are as messengers to summon us before him, who will freely pardon where he finds true sorrow: God that is King above all Kings and Princes, Emperours and Monarches whatsoever, who sits in the royall throne of Princely glory, eternally at his right hand sits *Iesus Christ* in Princely state, with all the Saints and Angels about them in the upper house of heaven, clothed with the Parliament robes of righteousness, lined with innocencie, And in the lower house of this world God hath his house of Commons, where his servants meet to honour and do him worship, in which house his Prophets the Pen-men of the holy Writ, are his Clearkes, and his Ministers are his Speakers.

Gods Judgements here on earth is the Bar where sentence is denounced, and hell the place of finall execution upon Malignants.

In this high Court are decreed and established many permanent Lawes, for the peaceable and well governing of the Church and common-wealth, with many Judgements thundered out by Proclamation against the disturbers thereof, for which purpose God hath appointed to take vengeance on such as do evill. *Rom. 13.*

1. The Prophet *Esay*, thunders against the the *Sodomitish Israelites*, and tels them that they are Rebels and traitors, and by their superstitious Idolatrie had revolted from Gods Law, confirmed in this high

Court, they thought their superstition would be thought a blessing, but the Prophet told them that God loathed it, and that therefore their Land should lye wast, their Cities should be burnt with fire, and that strangers should murder them, and make them desolate, *Esay 1.*

If we would have our Kingdome to be preserved (which God Almighty grant) we must take heed that we be not as rebellious as they, nor revolt from the cause of God, and permit Idolatry, and superstition abide peaceably amongst us, such peace will not bring a blessing, but make us to be loathed of God, and provoke him to lay our Land waste, to suffer the Enemy to burn our Cities, as they have done in *Ireland* already, and we shall be in danger to have Strangers fall upon us on a suddain, and murder us in our Beds, let us make our peace first with God, then he will send us such a peace as will make us happy.

2. The Prophet *Jeremiah* he thunders against *Jerusalem*, for their lusts and uncleaneesse, and tels them that the *Caldeans* and the *Astyrians* should come like a seething pot out of the North, to make their wickednesse to boyle up, and that they should be plagued with them, insomuch that they would submit to no rule but their own wil, denying obedience to any Law.

Oh what a Judgement is it upon this Land at this day, wherein the desperate Cavaliers in the North, boyling with their lust and filthinesse, do despise Religion, and the people of God, fight against the high Court of Parliamēt, and bring such troubles and effusion of blood in the bowels of the Land, God turn away his wrath from us, that his Judgement may be removed from us, for it is a very sore one.

3. The Prophet *Ezekiell* another member of this great Parliamēt, he is sent to a rebellious Nation, impudent children and stiff-hearted, and because the Lord knew how he should be hated of the Rebels, therefore saith the Lord, feare them not, neither be affraid of their words, although Rebels, and thornes be with thee, and thou remainest amongst Scorpions, feare not their wordes nor be affraid of their looks, for they are a rebellious house. *Ezekiell, Chap. 2.*

And

And have not the Worthies of this Parliament been maligned and scorned by Rebels, impudent stiffnecked Papists, and popishly-affected people; but feare them not noble Senators, feare not the words of these Rebels, and scorpions, that are so full of thorny prickles, feare not, be not afraid, for Gods worke, the labour you are about, God will perfect in due time.

4. The Prophet *Daniel* he was in captivity with the *Jewes* under *Nabuchadnezzar* King of *Babylon*, but God provided for his safety, *Chap. 1.* and in the *3. Chap.* three righteous servants of God were delivered from the fiery Fornace, which most cruelly was provided to burn them so ashes, but had not power so much as to touch their garments.

And how many fires and tortures are at this day provided to grieve and trouble the righteous soules of Gods Saints, but God is al sufficient, and he will provide for the safety of his People either to protect them, or to go through and deliver them from, and in all their troubles.

5. The Prophet *Hosea*, he by his first child declares how God will visit the blood of *Israel* upon the house of *Jehu*. 2. By his Daughter he threatens to take *Israel* quite away, but to have mercy on the house of *Judah* whom he will save. 3. By another son he declares that because *Israel* had forsaken god, therefore God would forsake them. *Chap. 1.*

Did not the wicked zeal of the Prelats, cry for vengeance on their bloody designs, who though they pretended to do it for religion, yet it appeared plaine enough that it was out of pride not conscience, And hath not the Lord wrought by wonders such great things, which by his proceedings have been brought to passe since the Parliament late, that we have cause to trust God, if our rotten hearts will but hold out, that Popery will quite be banisht, and the true reformed Protestant Religion flourish, which God grant. Oh let us pray, and do you noble Senators labour

still till you have perfected a thorough reformation, the Lord prosper you in it.

6. The Prophet *Isaiah* he tels them of *Judah*, what a famine was like to fall amongst them, because the palmer worme, the grasse-hopper, the canker worme, and the Caterpillar would destroy the vines, and that the drunkards should weep for want of drinke to squenche their thirst, *Isaiah chap. 17.*

And what a lamentable thing is it, to see how the Separatists the Palmer Worme, the Cavaliers the Grasse-hoppers, the Jesuits, Priests and Fryers, and other Papists, the Canker Wormes, and Monopolies the Caterpillers of the Land, have taken paines not only to bring a famine of Bread in our Land, but a famine of the bread of the soul, the word of God; nay, how have many cruel hearted wretches fretted, with a kind of inward weeping, that they could not satisfie their greedy stomacks with the blood of the people of God, God deliver us from their power over us.

7. The Prophet *Amos*, first he denouncech a thundring Judgement against *Damascus*, because they have threshed in *Gilgal*. 2. Against *Azzah*. 1. For captivating the people of God; and shutting them up in prisons in *Edom*. 3. Against *Tyrus* because they broke the Covenant. 4. Against *Edom* for killing their Brethren and plundering them, and using cruelty against them without all pittie. 5. Against *Ammon* for ripping up the woman with child, and wicked rapine, *Amos chap. 1.*

And if poor *England*, *Scotland* and *Ireland*, would have hope to escape destruction, the cruell enemies of the City must cease their threshing and malice, cruelty in prisons must be changed to mercy, men must have more respect to keep that solemn Protestation which was taken when we entred into Covenant (before the Lord) with the King and Parliament, the murder, rapine, plundering and cruelty against those that stand for Gods cause, must not be suffered, for for such things as these God is highly provoked to anger.

8. The

8. The prophet *Obadiah* threatens the Cavaliers of *Edom* that fortifie themselves in Rocks and Castles, that God would pull down their pride and lay them low; *Obadiah, chap. 1.*

And let the debaist Cavaliers of our daies be sure, that God beholds all their actions, and will pull down the pride of their hearts and lay them low.

9. The Prophet *Jonah* was sent to thunder judgement against *Nineveh*, because the cry of the wickednesse thereof was gone up before the Lord, *chap. 1.*

And it is the cry of abominable Popery in our Land: It is the cry of cruel oppression, the cry of swearing and drunkenesse that may justly make us to feare that our misery will be greater except we repent and these evils be reformed.

10. The Prophet *Mica* he thunders destruction against *Idolatrie* and *Ierusalem* for their Idolatry, for which he tels them that their Cities should be made heaps of rume, and strip them naked, and leave them howling and mourning, and rousing in the dust *Mica, chap. 1.*

This would be in great danger to fall upon us if Idolatry should beare sway amongst us, it would bring our famous Cities to ruine, strip us naked of Gods holy word and worship, and make us to houle and mourne and roule our selves in the dust till they utterly destroy us, and root us and our religion out.

11. The Prophet *Nahum* thundreth vengeance against *Nineveh* and telleth them how God will destroy them utterly for their wicked Imaginations, but will send true peace to his people *cap. 1.*

And let the highest inventions of wicked policy think of it what they will, let them be sure of this, that God will scatter and destroy them that use their policy against him or against his people, but to his servants he will send peace in an acceptable time.

12. The Prophet *Habakkuk* thunders out the destruction of the *Caldeans*, those bitter furious Cavaliers that go upon the bre

of the Land to possesse those dwelling places which are not theirs, they are terrible and fearfull, their judgement and their dignity shall proceed of themselves, who are as fierce as wolves that come all to spoile, and make a mock of the King and Princes, *chap. 1.*

And have not we as bitter furious Cavaliers as any of them were, that plunder and kill and do what they please, not regarding Law, but doing their own will, and make a mock of the King and Parliament, but God was ever highly displeased with such courses.

12. The Prophet *Zephaniah* denounceth judgement against the People for worshipping the hosts of Heaven.

And do not the Papists do the same, and yet are tollerated and beare great power and sway in some places of this Kingdome.

If this thundring Parliament will not worke upon us, nor move us to turne to God, then nothing can be expected but suddain ruine and destruction. The Lord give us grace to repent and relieve all our wants, and settle us in a permanent peace to his glory.

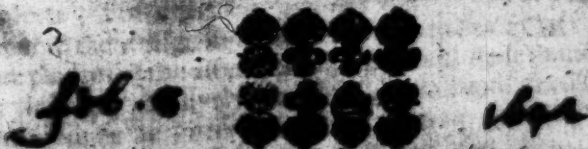
**FINIS.**

The <sup>Widowves</sup>  
LAMENTATION  
FOR THE  
Absence of their deare  
CHILDREN,  
and Suitors.

AND FOR  
Divers of their Deaths in these fatall  
Civill Warres.

Presented in the names and behalves of the rich and  
wealthy Widowes throughout the whole Kingdome.

*Blessed are they that take compassion on the fatherlesse children  
and widowes.*



Printed at London for John Rolleston, 1643.

The Widowers  
LAMENTATION

FOR THE  
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Divers of their Deaths in these fatal  
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Presented in the names and behalfe of the rich and  
Wealthy Widowers throughout the whole Kingdom.

Blessed are they that take compassion on the fatherless children  
and widows.



Printed at London for Iohn Robinson. 1643.

## The Widowes Lamentation, for the absence of their deare Children, and Suitors.

**S**O many and so outrageous are the afflictions, that we the great multitude of poore distressed widowes suffer, and are like to endure in these pestilentiall and destructive civill warres, that our soules are quite overcome with the anguish of our miseries, and as it were wept out at our eyes, all that is precious or comfortable to our ages being ravished away from us, to our utter undoings. All the afflictions which the rest of our sexe suffer being but shadowes of ours, which are of the horridest and implacable nature that ever fell upon mankind: For first, we are not onely widowes by the losse of our husbands, but the losse of our children, which the dreadfull and destroying hand of these cruell intestine wars takes away from us in the pride and flower of their youth, strength and vigor, and with them all our joyes, delights and comforts; For what can be more dolefull, and of greater terror to the weaknesse of our sexe, then to heare that those deare pledges of the affections of our youth, those sonnes of our blessings, the lively images of our husbands, should be taken from us by violent deaths, we having not the privilege to expresse that last testimony of our loves, as to close their eyes, or follow their corps to the grave: And what torment this may be to us poore afflicted mothers, any one that

hath the knowledge of anothers love may easily judge.

Have we not therefore ample cause to lament, and to tender with heart-breaking sighs the complaint which we behold our selves devell'd of all that is blest and happy; when we see our selves environed with more miseries then we have yeares, more afflictions then ever we had comforts, or enjoyed blessings. Yes surely, we may put on *Tenebris* garment of mourning, and lament with a lamentation of lamentations, to see our Countrey, that deare parent, which hath nursed and cherished us, involved in such calamitous extreames, as hath not been seen or heard of in all the Nations upon which God hath cast his vengeance, destroying them in his wrath, and scattering them in his heavy displeasure. We have a tender sense of all those miseries which have drowned the face of this kingdome in a Sea of blood, of those dreadfull domesticke warres, which have engaged brother against brother, our sonnes one against another, the sonnes of our bowels, with hostile and unbrotherly hatred, destroying one another, so that *England* seems to be turned mad with a Theban fury, and those civill and fraternall differences were reack'd on this our English Theater. Besides, we finde a strange and unwonted impairement in our estates, especially those of us that are wealthy, having largely contributed to those wars; and those of us that are poore, and had out of the bounty and charity of our neighbours, by their impoverishments, having scarce bread to put in our heads, or to sustaine languishing nature; but draw out weary and miserable lives, wishing oft times in the anguish of our soules for sudden death, to conclude and finish the measure of our calamities.

There was a law among the Jewes certainly instituted by the direction of Almighty God, for the reliefe of fatherlesse children and widowes, which by an excellent imitation hath formerly even in the Primitive estate of the Church, to this day been put in practise among Christians: but in this

this time of distraction in our English Church, that pious use is antiquated and forgotten, divers over-precise Separatists of great estates fearing to put that laudable custome in use, because it is his, as they interpret, allyed to Jewish, at least to Popish superstitions: and surely, though Papistry be utterly abhorred by most of us poore widowes yet surely in the time of that erroneous Popish blindness, the peoples eyes and hearts were enlightened with more charity, and could see the necessities of us poore widowes at a far remoter distance then they doe now. When wealthy folke looke upon our wants, as through a perspective reversed, which shewes them our wants at a far remoter distance then they are, extenuating their extent and dimensions, so that those of us who had wont to live indifferently well in our widowhood, by our owne endeavours, and the benevolent contributions of our neighbours, are now inforced to feed upon the bread and water of affliction, being indeed rather so many halfe famished images of walking earth then living women; so oppressive are our sufferings, that we ranke our selves among the most wretched of the people, who have formerly been happy in our husbands, happy in our numerous off-spring, that have late like Olive-branches round about our Tables, happy in our estates and families, glorious and much counted and esteemed of for our beauties, which now are withered with frequent weeping and continuall lamentations. And yet know we no end nor period to our miseries, which daily increase upon us, and so are likely to augment daily, as long as these dreadful civill warres run on like raging fires with this delicate and unlimited licence.

Furthermore, (which is the moving and maine cause of our anguish and lamentation) before these warres were thus hot throughout all parts of this Kingdome, there was not a widow amongst us, from the old crooked beldame of fourescore and fifteen, to the young buxome widow of twenty, but had some hopes to put off the garments of her widowhood,

hood, and to have her sorrowes wiped away by the succession of a young lusty husband, that might cherish and administer both to the necessities of her body and her soule.

How many gallant lusty young Gentlemen of the Court and Countrey used to be earnest solicitors to old Aldermens widowes of the City, nay Earles and Lords sometimes have been proud to make them their Ladies, who though they had never a tooth in their heads, nor a good feature in their faces, yet they had money in their purses, which made them appeare young and beautionis as *Helen*; the good old soules being drawne to beleve themselves young againe, by being courted by those, that but their monies, would like the good man have killed their Cowes, ere once bestowed a kisse upon their mummy lips; but now alas, long may we old widowes live ere we have any suitors of youth or mettall to sollicite us in the way of marriage, no not so much as slow men of *London*, for the advancement of their fortunes, will venter upon us old widowes, so that we are inforced to lye meditating all night alone, and feeding our fancies with the remembrance of the pleasures we have enjoyed in the dayes of yore, and in our youths; but have no man that will rub up our memories, or delight our senses, which have quire lost their feeling for want of bodily exercise: we being growne meere toothlesse mumping things, having no body to warme our frosty constitutions.

And for the widowes of middle age, between thirty and threescore that had indifferent stocks of beauties left to make them gratefull to lusty young suitors, they are in the same predicament, since the beginning and continuance of these warres; their friends, suitors, and sweet hearts have all left them, being as it should seeme, better occupied in the war, which take up more men then surely can be spared for the good of the Common-wealth. None now comes with early visits to offer them their service, none enters into the secret of their estates, nor enquires at the Change what did such a Merchant

Merchant dye worth, or such a Mercer, none invites them to Tavernes, to Suppers, or carries them to Fifth-street to dinners, in hope to have good of them afterwards, their very prentises and journey-men have got such a gog of going to these wars, that they scorne their mistresses society, and refuse to satisfie their necessities, or help them at dead lifts in these extremities.

But O the delicious buxsome young widowes of fifteen and twenty 1 that have burned their husbands ere they had worne out their wedding-shoes; the anguish and affliction that oppresses them is insufferable, their griefes are insupportable. In stead of the daily visits given them at their houses by that great Earle, the other Lord, that Knight, who having spent their fortunes in the Countrey, came to repaire those mines out of the wealthy widowes of the City, lending them this chaine of Pearle and that Diamond, to gaine an entrance into the fortress of their affections; if not their charities, poore soules they are compelled for want of men to make use of their Taylors to fit their bodies; if they have no more muske sent to give them good-morrowes at their windows; no man to carry them to Spring-garden, blide Parks, and Play-houles, which etc. no was solitary as they are, the poore Gentlewomen being in pittifull sickness, and mightily afflicted with the Mother and other diseases, for want of exercise: such and so heavy are the loads and burdens which all we widowes groane under, that our very backs will breake with the weight, if some speedy reliefe be not applyed to our grievances, and we re-consolated by the speedy cessation of these warres.

In consideration of all which lamentable and intollerable grievances, we the widowes of all ages, estates and conditions, disperied and despised throughout all His Majesties Dominions, especially we of the City of London, thought our selves bound in conscionable charity to ourselves, our estates and fortunes, children and families, to divulge this our lamentation.

mentation and complaint to the eyes and eares of all well affected people. We of the antienter standing for the good service we have done the Common-wealth, hoping to gain a favourable and respective hearing of these our grievances; and we of the younger, that are still fit members to be employed in the Kingdomes service, for the propagation of the faithfull, and augmentation of the people, hoping to receive the like courtship for the benefit the Kingdom may receive from us, who dare avouch our selves to be good and unlesseent breeders, as the youngest wives, or most pregnant virgins, most humbly implore and beseech, that these cruel and unnaturall wa-res may have a sudden and finall conclusion, that so no more men who are so precious in our eyes, may be betrayed to untimely deaths, nor no more blood shed in this quarrell. but that we widowes may be restored to our former joyes, by having plurality of suitors, and daily hopes of obtaining good and lusty young husbands, to the solace of our bodies, and rejoycing of our soules; for women (as we would have all the world know) desire to live and dye in the society of their husbands. And upon the ground of this our Petition we shall be ready to serve you day and night, with our bodies and minds. And as we are bound in duty, ever pray, &c.

**FINIS**

THE <sup>27</sup>  
GRAND CASE  
OF  
ENGLAND,

So fiercely now disputed by  
FIRE and SVWORD,  
EPITOMIZED.

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*forb. &*

LONDON,

Printed for J. Partridge, 1642.

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THE  
GRAND  
OF  
ENGLAND

So hereby now supplied by

THE



Printed for J. B. [illegible] & [illegible]  
London

(3)



THE  
GRAND CASE

So bloudily disputed at this  
present in ENGLAND.

**T**He Principall, if not the  
onely *Question*, now de-  
bated by the Divine,  
Lawyer, Statesman, and  
Swordman is, whether or no, The  
*Reason* and *Judgement* of the King,  
be the supreme *Reason* and *Judge-*  
*ment* of the *Kingdome* in all Cases  
of great doubt, and publike con-  
cernment. If the Law have left  
all weighty and difficult matters  
to the meer understanding of the  
A 2 King,

(4)

*King*, 'tis all one, as if all things were left to His meer will; and if so, then the *King* is absolved of all limits and conditions. No *King* can be more absolute; if it be confessed, that the *King* is not sole and supreme *Judge*.

The next *Question* is, Whether the *King* may chuse His own *Councillours* and *Judges*, at meer pleasure, or no. For if He may in time of *Parliament*, prefer the *Councell* of such *Courtiers* as He likes best, before the *Common Councell* of the *Kingdom*; and out of *Parliament* the judgement of illiterate, ungraded men, before that of His most learned, studied, sworn *Judges*; all Law of confining the *King* to other Reason and Judgement,

(5)

ment, then His own, is vain, and of no effect. But if the *King* be by intrudement of Law, as wel designed and necessitated to that *Councell* alwayes which is supreme, and most publike for the time being, and restrained from any other inferiour, and more private.

The next *Question* is, Whether the Law have allowed to the *King* such a latitude of Negative voyce, as to frustrate and annihilate whatsoever is adjudged by both *Houses* in *Parliament*, or by the *Judges* out of *Parliament*. For as God and Nature abhorre vacuities, and frustaneous acts; so certainly Law, which flows from the same Source must needs do the like. Nay, if the *Kings* right of Negation be main-

A 3

tained

(6)

tained in all Cases, as well such as concern publike as private Affairs, and such as concern the Life, and Fortunes, and Liberties, and Consciences of such and such particular men, as well as those which concern His own intradoer, or domesticall Affairs, not onely all Law is made frustraneous, but utterly pernicious. For Nature must needs imprint this in us all, That a State may be more happy by subjecting it self to the boundlesse Arbitrary Law of one mans will, then to such a determinate Law as one man may obstruct and make frustrate at pleasure, but cannot open, and make vigorous. Our present misery shews us this truth too plain, for were either the Kings will admitted,

(7)

ted, or the Judgements which the *Houses* have given concerning the the *Militia* of the Kingdom (and other differences at this time) for meer Law, This Nation could not be so torne, and grinded to dust in such an instant as it is.

*Postscript.*

**L**Et the Learned in the Lawes know shew and declare themselves; And if the Case be uncertain, Let the *Parliament* interpret it; And if the Law have been hitherto defective herein, Let that Community in its representative Court, joyned with the Nobility, which created all Law, as well that by which the King, as that, by which every Subject holds, supply

(8)

ply that defect. If Law be open in its true Fountain, Let that prevent bloudshed : If Law be obstructed, and oppressed in its Fountain, Let us open it with our blood No mans blood can be more thriftily and wisely expended then in defence of that Court, which gave being both to Kings, and Laws, and preserves, being, both to Kings, Laws, and Subjects.

And if the Law be open



FINIS.

# A SHORT DISCOURSE,

TOUCHING

The Cause of the present unhappy Distractions, and Distempers in this KING-  
DOME, and the ready Meanes to Com-  
pose, and Quiet them.

*scil.* Printed in the year, 1642. 84

**I** Am perswaded that whosoever shall cast a judicious eye upon the present state, and condition of Affaires in this KINGDOME; and shall examine the cause of the unhappy Distractions, and Distempers that raigue in it; will soone discern that they have their spring and nourishment, rather from spirituall, than from temporall interests, for that in this latter, all the Subjects of this KINGDOME concurring, and agreeing in the same ends, it is but one worke to satisfie every single mans desire; when the Liberty of mens persons, the propriety of their goods, and their being governed by the Lawes of the *Kingdom* is secured; every mans heart will beat quiet (for what concerneth temporall regards)

A

and in securing and satisfying one man, the whole *Kingdome*, and each single man it, is likewise thereby contented and secured.

But the differing interests between men in spirituall regards, cannot so easily be reconciled by any obligatory sanctions or determinations; For that which may stand with the liking of one party, cannot be hoped to be allowed of by the Adverse; but rather we may believe, that since there are many severall persuasions among eminent men / yea all men in this *Kingdom*, It cannot be expected, but that the satisfaction of one, must needs carry along with it the displeasure of all the rest; And this discrepance of opinions, being in a businesse of the highest concernment that can be (as importing no lesse then every mans eternall happinesse or misery) it must needs follow, that whilst any party is in Jealousie, or apprehension of the others getting the advantage, so as to impose their Doctrine and practice upon consciences governed by different Principles; there cannot choose but be nourished in their mindes a great alienation of their affections one from another; and a struggling of each side to get the mastering hand; And a distrust and suspicion of each others actions; so as whiles every one striveth to put his Adversary into a condition of not being able to hurt him, the whole frame of the *Common-wealth* is weakned, and disoynted by each Members drawing and pressing a severall way; It were to be wished that the cure of this disease, might be effected by bringing into one fold all the sheepe, that beate the Marke of our supream Shepheard *Christ*, and have given their names to be souldiers in his *Milite*. But since this is a blessing rather to be wished, than hoped for (mens apprehensions being so various: And the principles depending of them, whereby they governe themselves, being so different, that they are not easily to be reconciled.)

The next remedy of the present inconveniences, surely is to provide that they may not destroy one another; but every party being at ease, and contented within themselves, in those affaires that regard God and their owne Consciences, and being secured from any encroaching or pressures upon them that way, they may then with unanimity and comfort, joyne all their endeavours together for promoting, and advanceing their temporall emoluments.

Which course certainly is not onely the most judicious, and the most prudent in humane wisdom; But is also the most pious, and the most godly in Divine respects, nay, to doe the contrary, were most impious and wicked; for since it is cleare, that no man could be so much an Enemy to himselfe, as to undergoe present and evident inconveniences for matters of Religion, if his conscience did not assure him that God required it at his hands, and that it is no lesse then a matter of damnation, wilfully to deny his obedience to his maker, the great God of Heaven and Earth, and to give it to human power, It cannot therefore be denied, but that it is a high impiety for any power to force another unto what he beleiveth to be sacrilegious and damnable, and extream cruelty and tyranny, to punish one for doing what in his conscience he is clearely convinced, is the only best; man's reason cannot be forced by outward violence; all that can be expected from such a course, is to have weake mindes through humane frailty become Hypocrites; for this is undeniable, *what is not of faith is sinne*, yea it comes neere that sinne against the Holy Ghost, if that sinne be to doe in the Worship of God contrary to the expresse *disclaimers* of their owne conscience.

The Tenor of Gods proceedings in propagating Religion is quite different from this inhumane course; he hath power to ruine, and destroy in a moment, those that shall be

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refractory to his Lawes; yet he imposeth no feare or constraint upon any man; he disposeth all things sweetly, and leaveth every man in this World, the freedome of his owne choyce proceeding therein as stands with Iustice, and the truth of God, with the Councell of his will and nature of his Decree determined, that is not without Christ the satisfaction of his Iustice, nor yet without free consent of the creature, which is by his owne grant a free power in nature, uncompellable, especially by humane power; God accepteth onely the free giver, he rejecteth the worship of them that unwillingly pay it him, nor will he let them goe with *Gideon* to fight his battell, that have more mind to stay at home.

We may then safely conclude, that since true Religion is a supernaturall thing, and a meere gift of God, not possible to be forced into mens soules by humane compulsion; The establishing of it in mens mindes ought wholly to be left unto his Divine wayes of working and planting it, for it is an effect that floweth from a supernaturall principle of grace, which worketh upon our hearts, by those inscrutable paths that none but God can tread: Let us then take heed of intruding our unworthy sickles into his harvest, lest with *Uzziah*, we be in this life or the next, stricken dead for presuming to prop up his Arke unwarrantably.

But that it may appeare yet more evident, how unfit it is to make coercive Lawes for Religion, and mens Consciences, let us consider how unagreeable such a proceeding is aswell to reason, as to the rules of Gods wisdom and goodnesse; those that make such Lawes are men: who supposing them never so good, and never so wise, yet as long as they are men, they are still lyable to error; and all their Ordinances may be defective: we finde no spirit of infallibility promised to humane consultations; Amongst the Apostles, *Peter* was found reprehensible; even after receiving  
the

the holy Ghost, and as great confirmation and riveting in faith and piety, as humane nature is capable of: if then any misapprehension, or mistaking should creep into their Councells, and their Orders or Lawes thereupon prove erroneous, and unwarrantable; how lamentable a case were it, that the godly tender-hearted that are in the right (as they must be that oppose them) should suffer either in persons, or Estates, for adhering to truth and Justice.

Certainly the rule which Christ prescribeth of giving to *Caesar those things which are Caesars, and to God what is his*, doth fully determine this point, and setteth a period to all further questions about it; Reverence, Duty, and Obedience in temporall matters belong to the civill Magistrate; and whosoever shall breake the tye of civill Society, let him suffer for it, by the hand of humane Justice; But to take Gods owne peculiar worke out of his hand, let no man presume: He onely hath the flood-gates of Grace in his power; he onely can speake to our hearts, and from his whispers and instructions onely can true Religion be derived. To his infinite goodnesse then; let that taske be wholly referred; It is our part to pray, and use such other helps for the instructing of others as God hath directed in his word, but his onely with power to effect it.

But peradventure you will aske then, whether the godly may use no weapon against those that have a spirituall War with them by being different in their Iudgement, & practice? yes surely (if it be sinfull) they may use that weapon which God hath put into their hand to fight with in this Cause; It is a spirituall weapon, and therefore proportionable to a spirituall conflict; Let wicked persons and unbelievers bee cut off from the rest of the Church, by the sword of excommunication, nor from the world by the Sword of Justice: for that is directly contrary to the Apostles rule.

In this particular, where he appointeth the use of excommunication, and telleth the Church, they must with patience expect repentance and amendment from such offenders; which expectance being ordained by the Holy Ghost, surely it must be a great impiety, to disobey this Divine Constitution, and presse further by any impious zeale, to extirpate by civill power those plants, that are blasted by a spirituall breath; so that the result of this discourse is, that it cannot be hoped, that any *Kingdome* or State, should be happy, or flourish under Gods blessing, untill all mens hearts are united together, and made to concurre joyntly, and unanimously, in advancing the temporall interests of it, by every mans being secured, and quieted in the possession of his spirituall ones, which can be done no way but by freedom in matters of Religion; wherein though a certaine tenor of Faith and forme of Divine Worship be agreed of, and established in generall for those that have their consciences moulded that way; yet others, that cannot yeild their assent therunto, may to themselves enjoy the freedom of their consciences as long as they do nothing to interrupt the civill society.

And if any worldly man, that taketh a scantling of the wayes of God by a humane measure, should apprehend that such a toleration (as men call it) might in tract of time suffer a false Doctrine to take so deepe roote, as at length it may grow so strong, and spread so wide, that the now prevalent party may in the end be put to the worst, and when they are growne to be the weakest side, may not be treated with such moderation as is now desired at their hands.

All which may appeare possible enough (saith he) to whosoever shall consider, how without carefull weeding, the best corne will soone be choaked up with thistles, and such other perverse excrescences of depraved nature.

I shall but desire him to examine seriously and calmly, in the particular progresse that must bee allowed to such a turne, how improbable, or rather impossible it is; And not content himselfe, with a specious objection, drawne from generalls, that in their due sense are true; but are wrested in their application to this purpose, let him consider, how unlikely it is that falshood should prevaile against truth (for so he conceiveth it) when it carrieth with it no bias of humane advantage, to warpe mens mindes that way: number, power and reputation, is yet of his side, what should afterwards supplant it? what invitements, or allurements, hath the other, to bewitch men to forsake Divine truth, to their temporall prejudice? for all the advantage the other can boast of, is but impunity. It is discountenanced, they have power, are not cherishing Fathers, nor nurceing Mothers to it; It hath no weapons to fight with; it must wrestle naked against the others advantagious Armes; so remote a Providence then, or rather such a distrust, argueth some secret consciousnesse of inward deficiency and weaknesse, and then, why should they not conclude with *Gamaliel*, that if the Doctrine, whose progresse they apprehend be of God, it is not in their Power, nor of all mankind together to hinder the growth of it.

But if they believe it false, and are firmly perswaded of the perfection and verity of their owne; they should not doubt, but that God who made the *Egyptian* Magicians stickes breake in pieces at their Encounter, with *Aarons* rod, And that made *Dagon* fall to the ground at the approach of the Arke, and that consumed *Baals* Priests with fire, When they stood Competition with his true Prophet, will also unmaske the Counterfeit beauties of a false Religion, when it raiseth it selfe against the true one, and hath no support of temporall Advantages, to underprop it.

Now

(9.)

Now that which I draw from the former grounds, and upon which I conclude the truth of my conceit, is, that as it doth in every part singularly well agree with it selfe, so no way thwarting, but agreeing also most fully with these seven things, *viz.* Election, Predestination, Grace, Faith, Redemption, Religion, and with God. and that with seven things in the nature of God, *viz.* his infinite Essence or Law of his omnipotent power; his excellent wisdom, his wonderfull Goodnesse, his free love, his exact Justice, his unspeakeable mercy, and his unfaylable truth, all which may be declared in their place.



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**FINIS.**

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Tyrannicall-Government 29

ANATOMIZED:

A DISCOVRSE

Concerning  
EVIL-COUNCELLORS.

BEING

The Life and Death of JOHN the Baptist

AND

Presented to the KINGS most Excellent  
MAJESTY by the Author.

It is Ordered by the Committee of the  
House of Commons concerning Printing,  
That this Book be forthwith printed and pub-  
lished: John VVhite.

London, Printed for JOHN FIELD, 16

TYRANNICAL GOVERNMENT

ANATOMIZED



A DISCOURSE

The Collocutors and Complaynants, or,  
Persons speaking.

Matthias, } Pharises.

Camaliel, }

John the Baptist.

Charus, or a company of Jews.

King Herod.

The Queene Herodias.

The Queens Daughter.

Nuntius, or the Messenger.

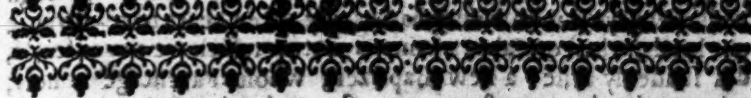
Printed to the King's most Excellent Majesty by the Author.



It is Ordered by the Committee of the  
House of Commons concerning Printing,  
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John VVine.

London, Printed for John VVine.

and no shall number of his purged Count, began



who was fide amongst many worthies, but by Nation out, by  
Stock a Justice given, and the by to receive that digni

**JOHN the BAPTIST.**

not have in due time to receive

The first part.

And now unto himle he hath reduced an Army of the mil-

*Malchus, Gamath, Rabidus.*

*Malchus* in his hand and heare in

This old wretched Age, the neighbouring bounds

of our last breath, and you unhappy Fates, long

life on us have you bestowed: for this, or for

these uses: That we should behold our Temples

rudely, rudely, defild, our holy things pro-

phan'd, our Country shiv'd, the Reliques of our

me, and the sacred gold rent from the posts: what ere the greedy

will of *Attila* could by Rapine gaine, or *Antiochus* luxu-

rious power exhaust, all's lost, and we have been a mocking stock

(which I labour to heare, much more to speake) to *Cleopatra's*

glutinous desires: and lest we should not be in every part dis-

grac'd and vilified, we now are brought under a cruell King, the

Nephews Son of halfe Arabian *Antipater*, *Judas* serves an *Idu-*

mean Tyrant, while an Arabian Lord in *Sion* Reigns: Gods peo-

ple and *Jerusalem*, a man prophane and impious: yet in this di-

stress, among so many wounds of raging chance, some sparks of

ancient honor did remain a pattern of our Countries Discipline:

such as it is, which by our foes themselves is to be reverenc'd, the

furious Victor, and no small number of his purpled Court, began to dignifie the Jewish lawes. We with this hope refreshed, though well neere tyrd with misery, had hardly taken heart to re-advance our heads, when out alas, a hainous matter which we never fear'd, did suddenly arise: a new Baptizer, whose Parentage is holy, who was bred among strange worshippes, but by Nation ours, by Stock a Levite given unto God, even from his infant cradle, being Son of an High-Priest, and shortly to receive that dignity himself, unlesse he chuse rather to taste false glories bitter fruit, then honors harvest in due time to reape.

He therefore keeping in the desert soyle deceives, with shew of sanctity severe, the simple people, cloath'd in skins of beasts, his haire uncomb'd, and feeding Savage-like; by which delusions he draws the lookes of all men towards him, the common sort being possist with ignorant beliefe, that a new Prophet to the world is sent; And now unto himselfe he hath reduced an Army of the vulgar following him. Him only now the people all admire, leaving their Cities, Noblemen and Kings honor and feare him, where he past with pride through the madnesse of the multitude, new laws gives like another *Moses*, cleansing crimes with water, and prescribes our ancient laws with new Rites to adulterate; and rends the Fathers with reproaches, to enjoy the peoples mad affection with more ease, who give him gentle hearing; but if none himselfe oppose against this theifes attempts, a raging and ranging with bold insolence. That sanctity throughout the world renew'd will soon expire, nay, it expireth now, or rather hath expired.

*Gam.* Men of our calling must do nothing rashly, mildnesse becomes milde Fathers; to young men, if through temerity they go astray, a pardon may be given, but a fault by one of us committed, no excuse to vaile it can prevaile; Be calme a while, this rage appeale, and let your sorrow shaked

*Malch.* Then you *Camaliet* (as it seems) approve this cursed Caitiffs actions.

*Gam. Malchus,* no, I neither do approve, nor yet condemne, before I know the matter that concerns this new-come Prophet, who is not a man (so far as I can hear) so full of ill, nor to be so oppress'd with publick hate.

*Malch.*

*Malch.* O Stars, O Heaven, O Earth! that wicked wretch wants not a Patron here, that can uphold his manners to be good.

*Gam.* Who vice reproves, good manners teaching, leads the way himself, which unto others plainly he directs, can you perswade me that this man is naught?

*Malch.* He that our Laws condemnes, new Sects doth teach, besides new Rits, reviles our Magistrates, and our high Priests with calumny pursues, can you perswade me that this man is good?

*Gam.* If we were equally against our selves Judges austere, and milder towards others, then we are oftentimes, our heynous crimes would lye more open unto publike view and sharpe reproaches, howsoever we flatter our selves and are proclaimed blest, reputed by the common people, Saints, chaste, pious, and upright, but of us all, none from the greatest fault was ever free, *Malch.* *Gama-liel*, that these things may be true, is't lawfull for a vulgar man to rayle against a Prelate? Let the people hear, yielding obedience and sober live, refuse no reyns by him upon them cast, he can reduce the vulgar if they are to the right way, let him be as a law unto himselfe, but if in ought he chance, to go astray, the wicked, God doth see and sharply punish.

*Gam.* And do you conceive this Law is just?

*Malch.* I do indeed.

*Gam.* And why? blind ignorance and want of skill.

*Malch.* Because rashness and error commonly are found as proper and peculiar to the vulgar.

*Gam.* He that to Printes wisdom gives not place, is often taken from the vulgar thrung.

*Malch.* But give we place then in this chair to shepherds.

*Gam.* *Moses* a shepherd was, and *David* too.

*Malch.* They were taught all things by the spirit of God.

*Gam.* He that taught them can also tutor this.

*Malch.* Will God instruct him, and relinquish us?

*Gam.* God, neither scepter, parents, noble stock, beauty, nor Kingly riches doth respect, but hearts that no contagion of deceit, of lust, or cruelty doth once pollute; The holy spirit in this Temple sits.

*Malch.*

*Malch.* Surely *Gamaliel* (to confesse a truth) you seeme to me of late by your opinion, a plain approver of that wicked Sect; I can no longer smother what I think, seeing you do such things as are unworthy both of your Ancestors and of your selfe, you that of all the rest ought to defend, do chiefly our authority offend, and that in favour of a mad young man: For Gods sake tell me, Whats your tryalls hope, what profit do you seeke to get by this? Perhaps hee'l give you honor or great wealth, who utterly destroyes our orders, honor, and labours to undoe us.

*Gam.* Truly *Malchus*, you shoot far from the marke, that you suppose, we can defend our dignity with pride and arrogancy, or with strength of Arms, our parents were not by such means advanced.

*Malch.* Our ancient Laws and Orders more becomm us that are ancient, and let each one live according to the manner of his time.

*Gam.* But rather good things good men still become.

*Malch.* If wee had any of our fathers spirit.

*Gam.* Our fathers manners should our lives direct.

*Malch.* This wicked fellow by a speedy death, not thr earnings had beene punished.

*Gam.* For our order, cruelty is unmeet.

*Malch.* Whats done for God, holy and pious is.

*Gam.* To put to death without desert, is impious piety.

*Malch.* Deserves not he to dye, that all subverts?

*Gam.* If he transgresse, why do you not confute him in publicke view with arguments and reasons? Why do you not shew there your light of wit? you being expert, learned, and so old, set upon one thats rude, unlearned, so young, to the right way perhaps you may reduce him, and glory to your selfe, amongst all men gain.

*Malch.* That wound is never to be gently cur'd, but with sword, sword, and fire, or if you know any thing more tormenting.

*Gam.* Be he such as you expresse him, or worse if you will, yet one thing to your selfe you ought to give: that first you freely and in gentle wise admonish him, least any one do think, that you would rather cast him headlong down, doubtfull of heaven then extend your hand to save him falling; It concernes you much,

that

that all your Enemies may understand, your will is good to save all, none destroy, but such a one as with a mind perverse precipitates himselfe: one thing at least I crave ere you by wrath be further drawn, consider by this obstinate condition what you may gaine.

*Malch.* Why this, confound a foe, comfort the good, and terrifie the shamelesse, confirm the wavering mind, and with this blood our Countries Laws establish.

*Gam.* Rather this you shall obtaine, to be accounted one, that with all power of tyranny hath roind, untill you did a holy man confound, one whom by reason you could not convince.

*Malch.* Then let him bee as holy as he will and grave, Gods spirit doth not him direct, who does neglect the Fathers ancient Rules, and seeing no redresse with you I find, I'll seeke the Kings assistance against Ruine.

*Chorus.* Gamaliel in my judgement counsell well, obey him therefore; but I speak in vain, since wrath, the enemy of Gods advise, darkens his minds cleer sight, who stops his ears to wholesome admonitions.

*Gam.* Hee's gone in wrath and swelling with disdain; for my part, what was lawfull, to my power I earnestly advised him with mild words, endeavouring to assuage his raging spirits: I gave him faithfull counsell, but so far is he ingrate from giving any thanks, that he even hates me for my good desert. Such is the common course, & a great fault in our degree is this, that we deceive with shew of sanctitie, the common sort, that safely we Gods precepts may despise; but if against our customes ought they dare, we practise to subvert them with our gold, or witnesses suborn'd, and cut them off by secret poyson, filling *Herods* ears with feigned utterance, what our mind offends, revenging with false rumors, while his breast with rage affected we the more incense, and arm the violence of cruell wrath with calumnies. But *Malchus* now is gone, unmindfull of all modesty, to Court, where he will feigne the rising of new Sects, deserting of the Fathers holy Rites, and that the Kings Prerogative and power lyes open to derision: to conclude, what ere he holds commodious to himself, masking his wickednesse with honest names, if these he finds the King but little

move,

move, another dart more cruell hee'l invent, hee'l cry the Sworne Bands that attend the King do secretly conspire, some wicked plot preparing, they digest: Troops meet by night, their private wealth by Actions to augment, these he will feign or worse into his ears, these poysons of his wit he will instill. And this in Princes is a common fault, gently to hearken unto secret *Till-tales*, whereby what is most cruell, though but feigned, they easily beleeve, and feign vain fears unto themselves, pursuing the light ayre of moveable Report, where he that gives faithfull advertisement is holden dull, torped and timorous: We change the name of *quondam* vertue now, now not adorned with any vertue, but with glorious titles proudly preferred the Vulgar we beguile.

As for this Prophet, with my soule I wish our Order with more modesty and wisdom, and would bear themselves, if hither he be sent by Gods appointment, there's no power of man that can withstand him, but if he devise mischief by fraud concealed, with his sword hee'l soon confound himself, let every man interpret as his own condition guides him: If any here my sentence do allow, his hands he may keep cleer of guiltlesse blood: Nor let us be profuse of holy blood, lest those examples that in cruell sort wee make for others, afterwards return on our own heads, dwells not in *Herods* heart immanitie enough, unlesse his rage by firebrands added to his wrath, increase?

*Cho:* O what a night of darkenesse doth possesse the minds of mortalls! What *Cimmerian* Cave do we inhabite, while this brittle life doth swiftly fleet away?

Falſe modesty doth skreen the brazen face, pieties vale the impious doth conceale, litigious men peace in their looks do feigne, and the deccitfull, veritie in words: The Viſſage where ſad gravity did dwell, the onely Symbole of a modeſt life, now turnes to cruelty with boyling wrath, and healdong eſtaunes with furious fits.

Even as the vapours of hot *Etna's* Furnace with a swift rolling turnes the ſtones about or into embers, flames *Vesuvius* burn: ſo the blind fury of revenge excites this *Malchus* on a guiltlesſe man to fall, and faſſly to accuſe poor naked truth.

O thou

Oh thou desire of glory, Troyn with pride; mother of so great mischief,  
glittering praise of goodnesse coloured with a shew divine; when the minds  
Kingdom thou hast once possesst, with flattering poison thou inchauntst our  
thoughts, and (reason banishd) thou disturbst the Court, the Court within  
us; Piety and truth, with shamefastnesse and faith, are fled from thee: Paith  
of the better Age a common Guest, hath lastly left the vice-dishonor'd earth.  
If there were any Artist that could set (the forehead clouds remov'd)  
our cares to sight (the breast being made transparent) and disclose our minds  
dark in ner parts you might perceive monsters there varied into wondrous  
forms, and those all stabled in a little Cell, being more than in remote and  
forreign parts *Nilus* and *Ganges* beare, or all the births that *Affricke* yeelds,  
with furious portents; and those that bored *Caucasus* affords in his darke  
Dens; the cruell Tygers rage would not be wanting there, nor the fierce  
wildnesse of the deep shining yellow Lyonesse, nor the dire gluttony of ran-  
ging Wolves, whose appetites no slaughter can assuage, nor the fell Basalisk  
with poisoning breath, or stinging Aspe that brings long lasting sleepe, or  
Scorpion dreaded for his hooky tayle, or Crocodile whose voice with feig-  
ned tears so found through the seaweeds, nor the Foxes-wiles, or the Hyenaes  
falle play.

Counterfeit piety doth often-cloak mercilesse Tyrants, and the guarded  
stol-impious natures; in a homely weed under the Cottage shadow of a  
swain vertue obscured, lyes nor sells her selfe for haughty titles, laughing as  
in scorn at the mad tumults of our Justice-Courts, and the applause of com-  
mon peoples breath, nor Client like sits waiting at the doore of a great Pa-  
tron, but doth passe away the silent Ages of her blessed life in rurall privacy,  
being unto none saving her selfe, or but few others known.

### The second Part.

*Queen, Herod.*

*Queen.* MY Lord, you live secure, and feele not how your Kingly  
power debayes, nor yet discern like one thats blinde, what  
snares are daily set to ruine you; for if that vulgar Preacher breath but ano-  
yare bonds, prison, crosse, in vain you then may threaten, pröudly now his  
forces he surveyes, your persons Guard his followers o bscure.

*Her.* What danger fear you from th unarmed root.

*Qu.* If private Conventicles you permit, how can you sleep secure?

*Her.* But he instructs those that run to him of their own accord.

*Qu.* A wide spread Faction we should feare the more.

*Her.* His sanctity confutes that crimination.

*Qu.* This vaile doth cover detestable Acts.

*Her.* Of purpled Rulers we may stand in dread.

*Qu.* And fear the fraud of gravest hypocrites.

*Her.* He that is helpelesse, armelesse, that alayes his thirst with water

takes his food in woods, his lodging on the grasse; oh what deceit can he intend a Serpent!

*Qu.* His attire, his meat and drinke you see; but in his brest you see not what he bears.

*Her.* A Kings estate is miserable, if he stand in awe of those that are in misery.

*Qu.* If a King through fond security become a prey, he is most miserable.

*Her.* How then may a King remain in safety?

*Qu.* What withstands his pleasant queit, let him soon extirp.

*Her.* Surely a Tyrant and a King thats good, differ in this; the one his foes preserves, the other is a foe to them he Rules.

*Qu.* Either is hard; to perish or destroy; but it is better, if make choice he must, an enemy to destroy.

*Her.* Where no necessity the one requires, either is miserable.

*Qu.* Should you in such a tumult use no rigour, the wavering vulgars fury being raised the Princes, Laws, Religion, Power contemn'd, is to the base Plebeians made a scorn; Take heed, that lenities deceitfull looks draw not your minde from equity, what seems a farre off mildnesse, to one neere at hand will be the greatest wildnesse; while you spare one Faction man thats desperately bad, you seeke to ruine all; whom he to arm against your life endeavours day and night, what needs must be at length feign to be done; that the inconstant people are stir'd up to arms, that every where they all things burn, with woefull War, and Villages left wasted, our Virgins ravished and our Cities fire, and with ambiguous fortune Armies joyn'd. When Liberty shall burst the reynes of Laws, that clemency too late you'll then condemn. And here behold that plague and mischiefs head, This is that high Reformer, question him, and if I do not erre, you shall hear from him much more than fame hath publisht: nor do I mervaille that there can be some that scorn your Government, when you your selfe the wicked sort through lenity provoke.

*Her.* When a good King is able to do much, his power he ought to moderate.

*Qu.* Say you so? This upstart now will moderate your Scepter, and you must rule according to his will, but if you had the spirit of a King —

*Her.* But get thee gone, and leave these things to me.

*Qu.* And so I will, lest you raile at me as you did before: when Queens yeeld much to men of basest kinde, what hope of equity will cherish others.

*Herod. John. Chorus.*

*Ha.* is she gone? shee is, now let me tell thee; there's nothing that may move thee, or that strange thou mayest conceive, if an offended woman, rich, noble, potent, finally a *Queen*, do entertain more anger then is meet. Even thou thy self mayest witnesse it the best how much thy welfare I have still regarded; for all the people hate thee, and require thee as guilty to be punished,

our

our Priests murmur, our Nobles grieve, and surely what it is that may increase the common sorts complaint, I will relate in brief: In thy Orations, thou all the Orders openly revilest, the vulgar sort in our old Laws unskilled, thou cunningly receivest the deadly venime of a new Sect dispersing, and impairst with speeches turbulent, our regall State, with the Republick peace, prohibiting our men of War their Captain to obey, the people Cesar, while thou promisest new Kingdoms to the vulgar, and to free them of their new forraign yoke, and stirr'st them up with a vain confidence, nor dost permit this our Rebellious Nation to rest: And madmen like us, as if we had endured but small calamity, thou reinsistest the *ROMANS* a new War against us to make; Nor doubt I what thou darrest do being absent, seeing thou openly dost me upbraid with an unlawfull marriage, and would heape the peoples hate upon me, and attempt'st all that thou canst to make my brother raise unnaturall War against mee: And as if thou hadst done little mischief: for the safety of all alike presuming to do all things, now against Heaven thou preparest to fight; those holy Rites attempting to abolish, where with this Kingdom hitherto hath stood: These things the people grudge at, and complaine that I am slow to vindicate and right their Countries Lawes, yet have I shewn my self in nothing harsh to thee, but all the favour that a benevolent and friendly Judge can shew thee, thou shalt plenteously receive; For no *Assyrian* or *Egyptian* Father hath me begotten a blood-thirsty Tyrant, who had with you own Country, parent, nurse; I mean the spacious Earth; so that as oft as any of the meanest People perish, I lose me thinkes a member of my selfe even from this body torn; Nor thou shalt find of *Herod* an upright and gentle Judge: If thou be able fairly to confute what other things are layd unto thy charge, Althou hast uttered against me and mine I freely pardon, heartily remit, and thou shalt understand that I neglect mine own and prosecute the publicke wrong, the people being witness: and I wish thou mayest so cleer thy self of other crimes, that no occasion of severity be left me through thy innocency.

*Cho:* Go forwards to be gracious in this, And thou shalt live renowned to thy successors, not in Gold ore or Military bands: And thinke thy Kingdom safe, as those atchieved by equity, which charity and faith do evermore defend.

*John.* He unto whom the Almighty doth commit a Kingdoms Rule ought many things to hear, but all things that he heareth to believe, it is not necessary, envy, feare, griefe, luere, favour, oft suppress the truth. If any of the people or the fathers thinke I have uttered any thing against him in rigorous manner, or ungently rayled, 'Tis necessary, etc he mee accuse, that he examine his own course of life; This hath been ever my care and custome publick offences to reprove in publicke, nothing in private have I done or taught, Blind lurking holes I seek not, neither tax men but their vices, when the soldiers asked me how I could serve at once the King and God: To ravish or

use violence, abuse or circumvent the simple with deceit; I utterly forbid them: To compose their sensuall desires, I gave them charge, according to the measure of their meanes: nor any hope of new things do I preach, but only that which you believe with me, out of the ancient Prophets; with meane time, none of so many thousand is produced, that through my doctrine hath contemned his Prince. Those matters whether by uncertain fame to you related, or by hoodwinkt wrath, still raging head-long with desire to hurt, falsely invented, naked verity will by it self and easily confute. How piously I prize the holy Rites and ancient institutions, theres no sign more certain then the impeacher of my crimes, because he comes not forth to publick view, where feigned things be easily beleevd, he secretly may murmur. For my denying that your Brothers wife is yours by right, consider with your self whether you ought to serve your carnall will, rather then your Creator, and I wish all men devoted to the love of Kings would be in mind alike, to mention things that are both profitable, true, and good, rather then whas are pleasant and will soon turne to their damage; Then against how many mischiefs and molestations would the Gate or entrance be shut up, if heretofore freely and truly I have spoken ought, do you that in your wayes are just and good, (as Equities defenders are obliged) receive it in good part, and set these bounds to your high potency which are prescribed you by the Laws measure: For what Law you hold here against others, God the King Supream against you and others of your place retains: Then whatsoever you shall judge of me, beleeve that God will judge the same of you.

*Her:* When thou shalt come to Heaven speak heavenly things, but while thou livest on earth, earths Laws abide.

*John:* To earthly Kingdoms reverence I bear, and Kings obey, but those eternall Kingdoms I hold my Country and their King adore.

*Her:* The matter even it selfe instructs thee how Kings to obey, that doest desire a King such Laws as thou ordeinest to obey.

*John:* If I may Laws ordeine, I would proclaime to Kings; their people should obedience yield; and Kings to God.

*Her:* Thou hast enough contended bear him hence; the case is doubtfull; nought can I determine, untill all things more certainly appear.

*Chor:* Who doth conceive that by a Tyrants words the close or hidden meaning of his mind, he can perceive let him well understand, he trusts into a foule deceitfull glasse; God prosper and turne all things to the best; what my soule fears, it trembles to divine.

*Her:* How wretched and how overwhelmed with care a Kings condition is, no tongue of man, or politique Oration can expresse, nor any thoughts attain; the vulgar hold us only free and happy, that are vexed with terror, and with poverty besieged, with miserable servitude oppressed: the people, whatsoever they desire, or love or dread, they freely dare confesse; and modest riches without fear enjoy. But when we walke abroad we must assume an

honest persons habit, and are forced to promise courtously with gracious  
lookes, our anger to defer and hide our hate, till a fit season, chiefly then to  
threat, when greatest cause of fear our mindes torments: A modest Prince  
the people do despise, one rigerous they hate, the wavering vulgar we are  
compelled to serve, and can command nothing to our desire. This new-come  
Prophet if I cut off, I shall offend the people, if I preserve him, for my Roy-  
all State I little do provide, what shall I do then? I must regard my King-  
dom, none so neer as I am to my selfe, if I must serve the people for a Sep-  
ter, what's more foolish then, while thou seekest to please the vulgar sort to  
cast away a Kingdom? Joy and wrath the people rashly take, and rashly  
leave: tis now my resolution to confirm the Royall power that I hold, with  
blood: the vulgar will be easily appeased. If by my sufferance this evill creep  
a little further, twill be past redresse, why he forsooth durst tell me to my  
teeth my marriage was unchast, and if he scape for this unpunished, his auda-  
cious will there will not rest, but Scepters to his Laws then he will force to  
stoop, then he will cast his Captives into chaynes, then he will seeke to rule,  
and not be ruled, give Laws to Kings, and turne all upside down, we must  
apply unto a growing evill speedy cure, flames rising must be quenched ere  
they increase. By suffering old injuries, we raise fresh contumelies, new re-  
proachfull termes, If with the peoples favour I may gaine some satisfaction  
by this punishment, to wyn their favour I will not neglect: But if perverse  
against me they persist, What *Machius* of our Laws may freely bable, what  
curious questions he may vainly cast with intricate debate, that, I conceive,  
concernes not me, and let the people know, this one Law to be kept, that  
they may think, All things to me are lawfull without Law.

*Chor.* Oh thou Creator of this spacious Orbe, whose nod makes all things  
tremble, Heaven adorned with glittering stars, Earth variously deckt with  
flourishing Array, and Seas that swell with raging violent motions, ebbes and  
floods: Hath not lowd flame that knew the former age, brought to our hear-  
ing thy then famous acts? When thou by vigor of thy puissant arme, proud  
Kingdoms boasting of their gold and wealth hast utterly abolished and ex-  
stirped us in their land to plant, their land to prepare, neither by counsell, strength, nor  
Arms of ours: But Heavens Almighty favour safely brought us through the fierce Armies,  
art not thou the King of *Hittes* lineage? art not thou the God of the Jews Nation, by whose  
guiding hand (our enemies destroyed) their treacherous Tents we trampled under foot, con-  
fiding not in our own strength and courage; but in thee our most suspicious Leader, bring-  
ing spoyle and triumph to our Countrey: wilt thou now being once our Father, utterly  
for like the people whom thou lovest? Are we now left a fible for our foes? Religion  
lyes with Piety despised; in purpled Courts, fraud is predominant; the holy flocke yeild  
as a sacrifice their pious necks to the fell Axe, our Prophets by the sword perish; our Ty-  
rant enemies rejoyce in our laments, and they the Kingdom rule under pretext of piety  
and zeale, though punishment deserving whilst they smart, whose worth deserves a King-  
dome. Rise, O Lord, and helpe thy people, To our Adversaries shew thy felle such as  
Thine our Fathers saw in the Red-sea, confounding Pharaohs Host; Such as the Prophets  
Loy did thee behold, when to disperse the flames throughout the Camp, Thou to thy fiery  
Horses gavest the reins. The mist of error that obscures the light of humane understand-

ing, overwhelmed with a darke cloud : O Lord: now drive away, let both the Land warnd  
with the rising Sun, and that which doth it, in down-going view, confesse that onely thou  
canst all things do.

### The third Part.

MALCHUS.

Thus truly is the state of humane things, That if God grant that we should have our  
wills, we are to seeke, uncertain what to chuse, what to refuse, we covet honor, wealth,

Dominion, Heritage for us and ours, which having our desire, we often lose bondage,  
imprisonment, and shamefull flight unto our foes we will, which oft beget their greatell  
glory, to our bitter shame: And surely I have learnd, that this is true (not go to fetch ex-  
amples a farre off) by mine own darg r; for when this Baptizer, living remote from us  
on Mountaine tops, bewitched and drew with him the ridiculous rout; I onely (the rest  
idle) did defend the Pharisees, Authority and worth: nor did I cease alwayes and means  
to try, untill this Adversaries guilty hands were strongly bound, and in the common Goal,  
his insolence allayed, and the whole Court his crimes had knowledge of by my redort; and  
and yet his crimes imprisonment, and bonds, nought in my thoughts avail, the peoples hearts  
the horrid power of this hellish plague hath so posselt, and every one hath quast the deadly  
poyson, that they all betwaile his dangerous condition, yeilding honor unto his imminent  
unworthy death. But wherefore he can, let MALCHUS go, their curse he cannot  
scape, at me they point, on me they looke with a Malignant eye, doing all favours to that  
wicked wretch, who hath bereft us of all differences in our affairs and orders, keeping watch  
besete the Prison. Surely nothing now in misery exceeds us, that devote our selves (all o-  
ther businesse set apart) unto the peoples profit; he that slaves himselfe to them, may easi-  
ly perceive, that such his favour he hath ill bestowed, as upon those that being ill inclined  
through innate malice, ever use to bear toward the bad, good will, and to condemne the chie-  
fest persons of a Common-weale. Oh whither shall I go? how first complain, where  
shall my anger principally light? whom shall I first assist? the ungodly crew love that false  
Prophet, and the Rabines murmure, the King connives, the Nobles him neglect! I only  
with these shoulders do support, even with these, our Countreies falling Rites, none lend-  
ing me a hand; why then do I, and none but I, the common charge bewaile? Shall I put  
off my office, and forsake our Orders, dignity, with all our lawes and sacred Rites, and suf-  
fer my poor selfe to be a laughing-stock to those that hate me? He do it, ile suffer it, I in-  
deed I will; for what else can I do? shall I alone bear that my self, which all refuse to  
bear? and lay my self forth to the publike ruine? God keep his own, sith now the world is  
such, that every man must lock unto himself: He do the like, and if the Common-wealth  
I rule amuse, then let the ruin light upon my head; those that now while I stand, favour  
me most, will first when I am false, assault me with their heels; if well I rule, and do ill  
place my favour, I shall get nothing but envy: now too late: I like GAMALIELS advise,  
unlesse perhaps, no man from error can return too late; I had rather they should seeke me  
constant here, than when all is done, my indiscretion punish: what seemeth good to each  
man, let him think He rid my selfe of troubles, and repaire my favour with this Prophet;  
nor will he being a simple hearted man reject me; But If I finde him towards me pervert,  
He set all engines, lest the people think he perishe by my craft; if they to me be reconciled,  
the businesse will not fall on every side, and here I think he comes, He comes indeed, see  
what a company follows the wicked wretch, and we the while sit in the Cities heart amongst  
our Chairs, alone and thus I first will hear what this grand Mr. utters.

JOHN. O thou that all things dost make voyd, judge and rule what ere the ayre in its loose  
bosome bears, what ere the sea can procreate, or sea within its waters nourish; thee there  
God all do acknowledge, and by thee alone finde their creation; in a constant way thy  
lawes once given, freely they obey; At thy command the spring with flowers paints the fer-  
tile fields, and fruits the summer yeilds, Autumne, pure wine abundantly affords, and win-  
ter with white frost the hills attires, the crooked Rivers rolle into the sea huge heaves of wa-

ters, the sea ebbs and flows, the silver Moon illuminates the night, the golden Sun the day, and views this orb with never resting brightness; To conclude, ther's nothing whatsoere in heaven or earth that does not willingly its king obey, its maker love. and towards him declare with all the service possibly it can its good affection, but only man; Man who is bound far more than all the rest Gods precepts to delight in and obey, only contemnes them, and rejects the reigns of laws divine; yea, into every sin precipitates himselfe, accounts all just in his own strength, and measures right by lust.

*Malch.* Thy fair beginnings as yet well proceed.

*John* Nor do I so much wonder at the Gentiles, that through the world do wander from the way, as at this people that themselves do boast to be Gods heritage, yet raile at others, and cry them down as impious, when no Nation on this globe seated wherfoere the sun surveys the earth, lives more licentious.

*Mal.* Surely as yet he hath sayd no untruth.

*John* Nor is this only the light vulgars fault: The Levite in white vesture shining far, and the Law writer of his knowledge proud, and you so reverend for age mature by oblique error, are drawn out o' the way, widdowes and orphans causes where you Judge, fall to the ground, the rich oppresse the poore, both right and wrong are set at equall price.

*Mal.* To hear this and be mute, I burst with rage.

*John* But you, the Rabines, that in holy gifts and knowledge gain all othes to excell: And you the sacred dignity of Priests, and the chief Prelates of the sacred Order, tyth all the hearbs born of our mother earth, Dill, Mint, Rue, Garlick, Nettles, or green Hey, does not escape you. But if you should read or teach the Prophets oracles, and shew the track or steps of your own holy life, then your authority is stricken mute, then like dumb dogs that barke not: here you fret and fume about your sheep-coats, but the Wolves which of you drive away? the Wolves sayd I? you are the Wolves your selves that fleck your flocke, cloth'd with their Wool, their milke dot slack your thirst, their flesh your hunger: thus your selves you feed, but not your flock.

*Mal.* Hence Concord with a mischief, can I brooke my Order any longer to be checkt so insolently, with so base reproach? if God from Heaven should send me with this charge, that these things I should hear such his command, I rather would decline, than hear so much: I can endure no longer, Ho sir, you master of mis-rule, is this doctrine yours? do you instruct the filly people thus?

*John* If you be good, those things that I declare, nothing concern you.

*Mal.* To traduce a Priest, does it belong to thee?

*John* When I reprove a wicked man, I hold it spoken well.

*Mal.* A young man ought his elders to obey.

*John* 'Tis rather meet that all should God obey.

*Mal.* Then dost thou speak these things by Gods command?

*John*

*John.* Truth doth command all men to speake the truth.

*Malch.* It often profits to conceale the truth.

*John.* Profit with bad works joyned I nought account.

*Malch.* Thou mayest call goodnesse what seemes bad to thee.

*John.* To see (when I am able to reduce them into the way) so many thousands perish, it seems too bad.

*Malch.* Thou able to reduce them, why are not we the feeders of the flock?

*John.* If it be all one both to feed and fley.

*Malch.* Do thine own businesse and let ours alone,

*John.* My neighbours misery is likewise mine.

*Malch.* I pray, who are you with such power endued? Are you that Christ unto our Fathers promised?

*John.* I am not. *Malch.* Are you then a Prophet? *John.* Neither.

*Malch.* Are you *Elias*? *John.* No.

*Malch.* If none of these, nor Christ our hope, no Prophet nor *Elias*, how darst thou be the author of new Baptisme? declare to me, whom shall we say thou art?

*John.* I am a voice that one the Mountain tops afar off call and cry, *Prepare the way, make stright your paths, the Lord is near at hand, at whose first coming shall the valleys rend, and Mountains will be lewyed with the plain; I in his name the people do baptize, whose shoes I am not worthy to pull off, whom none doth know thengo he converse with you.*

*Malch.* What snares doth he invent, deluding me with circumstances, by what miracle provest thou the authority which thus thou claimest?

*John.* And by what miracle thine canst thou prove? I may on the other side thee also aske.

*Malch.* How obstinate he is, bee't nere so much that thou concealest, yet all of us do know, what makes thee mad: Thou surely doest desire to grow up through our envy, thou wouldest gain glory and mighty riches by our losse, and become potent by flagitious Acts nor doest deceive us but deceivest thy selfe: neither wert thou the first that did attempt thus to beguile, yet thee the last I wish, that may be duly punished, or that thou by my advise thy mind wouldest rather change, that as thou hast made many go astray through thee, they may into the way return, I have seen others that have made a shew of sever holinesse by outward habit, whereby more easily they might be thought of simple modest mind, but by such art, honor, and wealth when once they had obtained, their dispositions by degrees appeared and were discovered, for that pious course, well clokd before they openly condemned and to their true conditions gave the Reigns. But if this way thou a mest at honors hight, unskillfull men blinde ignorance deceives: By that Crosse path, to glory none attain, unlesse experience that best instructs, and age that such experience doth beget, hath very much beguiled mee, for thy fame and livyhood thou better mayst provide seeking rather safty than renown.

*John.*

*Job.* If I deliver truth and doe what's right, wherefore should any bid mee hold my peace, but if untruth, doe you that are so learned declare it to the simple.

*Malch.* Of these things, when thou shalt suffer punishment by death, thou wilt repent thee.

*Job.* Threaten that to These, who feare to die.

*Mal.* But if I live, ere long, I'll make thee morn for this perverseness, and know what it is, the Elders to neglect the Scribes, revile and vex the Rabines with thy saucy Tongue; and haply feele, since thou hast no regard to purchase friends, the power of old mens hate.

*Cho.* He that himselfe prepares, for secret stealth avoyds the light, and Murderers doe hate a burning Torch, that's conscious of their crimes: A childe refuseth medicines intermixt with bitter wormwood, a cut wound abhorres the wholesome plaisters; and to him whose breast the hidden evils of his soule torments, the truth is grievous, which doth open lay his troubled heart and his bad minde bewray. But O you Hypocrites in shew severe, whom lawlesse gaine with rugged brow delights through error of the credulous common sort, how well so ever you your thoughts conceale; And though the soule snake of your impious minds be closely hid, your gnawing conscience argues your lurking secrets, That tormenter inclosed within your Entrailles eats you up, scourging with cruell stripes; O three times blest, and more is he, that being pure within, becomes not guiltie to Domestick Iudges, nor by a torturer within his heart, pent up unseene, endures perpetuall smart.

*The fourth part.*

*Malchus, C. Cernus, Herodias.*

**T**Here is no certain trusting to the King, his and the Common cause, he hath betray'd through soule ambition, while hee bends his thoughts to please the people, and with favour hunts for ayrie applause; Me, under shew of lenity, hee labours to subject unto the Commons wrath, and with my perill would vindicate his wrongs, even prepar'd to satisfy the people with my head, as if he saw, they heavily did beare the Baptists death: But if to have the chiefe of their new Faction staine, they took it lightly; he subtilly by the vulgar would be thought with greatest glorie to have tane revenge. Thus to themselves Kings of their Cities blood exhibite shewes by turnes, and make a sport of mutual slaughter, challenge to themselves, and publish, all by them was

only

only done, all whatsoever they vulgar Votes approve, and attribute our labours industry to their owne prayle; but if the uncertaint ayre of popular favour otherwise doe turn against their expectation and desire, then on their Officers they cast the fault, and with a vile breath, their own crime avert from innocent blood. One only now remains a Partner of our griefe, the Queen enraged, much like a Tyger of her Whelps bereft, for that the Baptist had before the King accus'd the alliance of her former Bed to be polluted, openly condemning the league of marriage with a Brothers wife forbidden by the Law: now while the fire of effluating wrath is fresh and hot: I will adde fire-brands to her troubled thoughts, and feed them with fit language. But behold, how opportunely she presents her selfe.

*Chor.* Now poison comes to poison, flame to flame, now comes the uttermost hazard.

*Malch.* Noble Queen, our Nations glorious honour, who alone in this so great a Kingdom doe deserve the highest place, God save you.

*Qu.* And thee *Malchus*, the most religious Rabin: but why sad?

*Malch.* For that which I suppose, your minde afflict.

*Qu.* It may be so, but tell me, what is that?

*Malch.* Doe you, to see your dignity despis'd, your royall names authoritie so sacred throughout the world to be accounted vile, your Crown made subject to the vulgars scorne, beare it with patience?

*Qu.* What then shall I doe? teach me a remedy.

*Malch.* Within your heart conceive so high a wrath, as may be worthy of your Princely stock, your nuptiall bed and bosome.

*Qu.* That's done already, I am burst with ire, weep and exclaime and sharply reprehend, but no reliefe by wrath of teares I gaine, for all my words are scattered by the winde.

*Mal.* If with your husband a meet power you had, would he have borne your wrong thus unrevenge'd? Or rather (may I speak more truly) his.

*Qu.* Thou seest the people, how they be inclin'd, Perhaps by this imprisonment the King, The Baptists eager spirits think to quail, and to alay his boldnesse?

*Malch.* If you suppose imprisonment and bonds, Can bridle the fierce spirit of this thiefe, Your Highnesse erres; The rage of savage beasts, That break their Dens and libertie regain, Is much more vehement then theirs that range, In woods or desert Mountaines: Being freed, What will not he attempt, Whose fetters now the people severance, wrath mee provok'd is kindled, not allaid, by taunts and scorn the haughty spirit is

*Qu.* This benefit should rather quench it quite, For that by royall mildnesse he is free; Who by his own perversnesse might have perished.

*Mal.* What your esteem a benefit, he holds an injury, and will more oft remember, that you imprison'd him, then set him free.

*Qu.* A rough and crabbed nature, thou relat'st.

*Malch.* This in most men is naturally graft'd, What favour you afford is quickly lost, but what disavor, no man doth forget. Good turnes if born in memory with bad, All men well neere doe hate. Think that the Baptist, as oft as he remembers your Desert, will not his crime forget, and still believe, he is not loole from that. But in your thoughts, a guilty man by foule ambition freed, His paine remitted and you wrath suppress but for a time.

*Qu.* Yet courtesie prevailes to mitigate fierce natures.

*Malch.* What with long use is hardened to the worst, We much more easily may break then bend.

*Qu.* What, doe you then advise me in this case?

*Malch.* I'll shew you quickly, may I be believ'd.

*Qu.* And what your counsell I will not delay.

*Malch.* By seeking, agitating, and providing, (not sitting still) great things are brought to passe.

*Qu.* If seeking, agitating and providing nought may avails, tis better to sit still, then to make work in vaine, and be to others a mocking stock.

*Malch.* Where strength oft cannot, labour overcomes: a tall Oake is not suddenly born down, nor does the watring Ram at one assault overthrow the wals, what, often you suppose cannot be finished, is in time dispatched. And importunity doth overcome, what reason sometimes cannot; therefore seeke, sollicite Herod, mingle teares with suite, wrath with monitions, flattering words with brawles, work and intreat him by what meanes you can, embracing all occasions every where; But if by such plaine course you cannot speed, set snares and use deceit, for mine own part, I am resolv'd untill, we finde successe in our designments, never to desist.

*Qu.* Envy at length, and bitter griefe incens'd by impious Furies, on this plour Prophet have cast the venom of their cruelty; from thence fierce calumny and false detraction joyned with fell cruelty, by cursed fraud maintaine the battell, from hence harmlesse truth supported by no guard, their threats contemnes. So many weapons doe one head assault; so many subtle drifts doe menace death to this young man; yet like the hardy Holme, wkh North-east winds assaulted, or a Rock, that's

heaten by the Seas returning flood, he with no fear is mov'd: O power divine by all men to be honor'd! candid Truth, whom neither force of armes with trembling feare, nor fraud with all her projects can depell from her firme station or unmov'd estate. The grievous changes of unstable fortune thou only fearest not, and dost arme thy breast, obnoxious to no chances, with a strength insuperable, and th' impartiall hand of the three Ladies, both of life and death forbidst us to be griev'd at. But this Prophet I am too slow to meet with, and relate the ruthful'st newes that ever pierc'd his eares; yet see he stands before the prison doore. O thou more holy then thy holy Parents, and th'only credit of old innocence! Now for thy safetie in due time provide: The Rabine *Malchus* privately intends deceit against thee, and King *Herods* wife, unwitting what to doe is almost mad; The Courtiers flatter her, the King dissembles what he conceives, and others twixt the teeth mutter, as those that dare not speak the truth. Now is your finall perill.

*Ioh.* And what's that?

*Cho.* To escape death, you shall have much to doe.

*Ioh.* Of eminent evils, I hold that the sum.

*Cho.* Then which, none greater can a man befall.

*Ioh.* As Tyrants power and deceit may cease, Times length may bear it of its own accord, Which evill men do fear, good men do wish.

*Cho.* But your own safety though you doe neglect, consider ours, and that high spirit of yours a while remitting, sue for *Herods* mercy, and make some friends, Thope he will not prove inexorable.

*Ioh.* Doe not I doe this?

*Cho.* That minde, God grant you.

*Ioh.* To sue there's no need, for that minde hath been long, now with my blood the Tyrant hasts to satisfie his wrath: Neither doe I resist, how am I able rather to pacifie this bloody King. Then when the same things, we will not and will.

*Cho.* Good words I pray.

*Ioh.* Why then report you thus, and thus advise me? *Ans.* there are two Kings, and they on both sides two things bid me doe: that be repugnant. The one King is earthly cruell and mischievous, who threatens death, and hath a power my body to destroy. The other heavenly, mercifull and milde, forbids me death to fear, and a reward proposeth to my courage, being able in flames inevitable to torment body and soule: Now seeing these two Kings doe differ in command, give mee advice, whether I shall obey.

*Cho.*

*Chs.* If now necessity offerd you omir, *He* will never after be appeas'd, but God is ever easie to be pleas'd.

*Iob.* Gods anger, the more gently it doth rage, the more severely punishment requires, being once mov'd.

*Chs.* So y<sup>e</sup> death which God would have all mortals feare, doe you disdain; the body with the soule, he in a mutual bond of love hath knit, lest unadvisedly some cause be offerd, that may their holy fellowship disjoyne.

*Iob.* Death I disdain not, but by momentary shun that eternall, and the use of light which God hath given me, at his command I willingly surrender.

*Chs.* Will you then, being a Parent thus forsake your Orphans?

*Iob.* He who believes that God his Father is, shall never become Orphan.

*Chs.* Can the teares of all your friends and kindred, whom you leave unto a Spightfull Tyrant move you nothing?

*Iob.* I leave them not, but they mee rather leave; for truly unto death I run the way from the beginning of the world ordain'd, yea all men that enioy the gift of life are born to die, and wee are all restrain'd with one conviction; we tend all to death, and thither every day doth surely lead us; God will have death a penance to the bad, and to the good a Port; the utmost bounds of a long journey, and the Gate that leads to the beginning of a longer life, that sends us rather born againe then dead, unto a glorious house of endlesse light; This is to men from prison a release and a free passage to life wanting death; this way the whole flock of the Fathers went, and all must follow them; what man is he, that having once begun a race to run, desires not instantly the goal to gaine? who, by night, wandering in the stormy Sea, refuseth shelter in a quiet Port: What exile straying o're the Desert Hills of a strange Countrey, will be discontent into his own to make a quick returne? I therefore having overpast my way, suppose my selfe come to the very goal. Now, almost quitted from the fear of life, I view the Haven; from a foreign soyle, home I return to see my heavenly father, that father, who with waters bounds the earth; invested earth with Heaven, he that rules the certain courses of the moving Sphaer, who only all things made, guides and preserves; to whom all things both quick and dead doe live, even as the flame it's Globes doth upwards roll, water perpetually downward fall, and all things deproceed to their own fountaine; my soile from hence vnderstanded, labour now, a habitation in eternall light to gaine with him.

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*Cho.* But your own safety though you doe neglect, consider ours, and that high spirit of yours a while remitting, sue for *Herods* mercy, and make some friends, I hope he will not prove inexorable.

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*Cho.* That minde, God grant you.

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*Cho.*

*Chs.* If now occasion offered you omit, *Herald* will never after be appeald, but God is ever easie to be pleas'd.

*Iob.* Gods anger, the more gently it doth rage, the more severely punishment requires, being once mov'd.

*Chs.* So death which God would have all mortall feare, doe you disdain; the body with the soule, he in a mutuell bond of love hath knit, lest unadvisedly some cause be offered, that may their holy fellowship disjoine.

*Iob.* Death I disdain not, but by momentary shun that eternall, and the use of light which God hath given me, at his command I willingly surrender.

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him that all things did create, whom not to see, is death, life to behold. If *Caucasus* rough-growne with hoary frost, the *Ayre* with Tempests and the *Sea* with stormes, and the whole *Region* with excessive heats should all resist me, thither I would goe; to see so many Leaders, Prophets, Kings, and pious Iudges, shall I not make way, though, with a thousand deaths I be oppos'd? My spirit therefore from this body freed, (this carnall prison) thither longs to flye; Even whither all the world be times or late shall be dispatch'd; For long life I conceive, is nothing but a gentle Servitude in a hard painfull prison; O sweet death, that art of heavy Toyle the sole Release, the Haven where all grief and trouble cease, yet unto few men profitable known: Receive this shipwracke body in thy bosome, and bring it where eternall peace abides, whither no impious violence, deceit, or calumny shall follow it.

*Chor.* O thou, thrice happy in this constancy of mind, O wretches that we are, whom foolish feare debarrs the sweet Society and sight of true felicity; Then since thou hold'st what's needfull to be done, to thee we wish eternall health and Farwell. How are the minds of men in wayes unlike turn'd by discordant stripes of no offence he that is guilty, doth not feare to dye; he that deserves to dye, if with vaine thoughts death lightly greet him, with degenerate feare grows pale and trembles; As the wicked wight shunneth death with heavy heart, so he that's good, of death desisous, thorough flames and floods, o're deveous Rocks, all dangers and Extremes, freely precipitates his noble Soule; For sundry benefites to death belong, to evill men unknowne, a happy life is Fates Associate; neither doe the Good totally dye, but still their better part concernes the greedy fire and Mount aloft to its own Country, Heaven; Amongst the Saints a certain Habitation doth attend Soules that are harmlesse, but the guilty Ghost, by snake-hair *Purges* in a brimstone lake; with greedy *Caribys* his hungry Lawes, and *Tamalus* with plenty never fill'd, is evermore affrighted, gnawed and whipt; from hence comes feare to evill men; from thence good hope to good men, even while their mindes, appearing prodigall of brittle breath, hasten to prosecute unfading life; O Syren! potent in bewitching baits; Life, that abhorring goodnesse, doth affect what's fraudulent, and with thy flattering might preclud'st the neighbour passage of our sinnes, and shutt'st the Haven of perpetuall peace; Where neither Murraine clamor doth affright, nor Trumpets with boarke clangor doe resound; nor pilling of stakes terrie by sea, nor cruell thieves beset the silent grove, nor any one made with desire to rule, destruction to the people doth procure, Nor

*Felix*, that alone with pleasant ease he may himselfe before the poore and  
weake orewhelmes with bloody slaughter, neither he, that for vaine  
Titles may exchange the liues of the rude Commons, but where simple  
vertue with faire prosperity and tranquill rest possesseth all, and day can  
never learne to end in darknesse, nor life ever know of any funerall, nor  
loy of grieffe. O thou sweet friendship of this carmall home, and thou too  
lovely prison of our life; Now, now at length free from bewitching  
Bonds the heauen-borne soule of man, which too unmindefull of her  
owne Country joyfull in the yoke of her degenerate soule nuptiall bed,  
and with fomainiferous Lethe poisoning sloth inebriated, in thy lap thou  
huggst. O thou deceitfull covering of clay, in thy other vanishing re-  
turne, That to her country Heaven the souler efford, may fill it selfe with  
beames of purest light.

So from all sorrow thou shalt be enlarged!

And of all troubles thou by death discharge

*The Fifth part.*

*The Queen.*

**T**he Rabine *Mahmud* hath my hopes beguilde, and *Hamet* hath himself  
with mee his Queene, (fearing the rumors of the babling crew)  
through his owne vanity alike betrayed. Next, for my daughter, what  
shee may effect, I greatly feare, the King, did promise her a big great  
banquet, that he would reward her dancing feat, (which gave him  
high content) with whatsoever shee of him should aske. Now will  
mee the girle hath past her word, that shee would aske of him none other  
boone, but in a dish to have the *Egyptian* heads: And she will have it,  
certainly shee will, if *Horod*'s mind be not to me unknowne. The peoples  
hatred I conceive on mee hee will divert, himselfe remaining free: And  
I will beare it when the deed is done, with willing heart: with joy of  
my revenge weighing their hate, and with my gaine my stain. For wo-  
men to be cruell is a shame: a shame indeed, untill more shame it were,  
that of such nature there are many Kings: But *Hamet* and my daughter  
doe appeare, the nearer my hope is, my feare the more my griefe  
doth burne.

Herod, Daughter, Queen.

And half a dozen sufficiently active men seem to stir the  
 North, & promote a large hall, enough and to spare.

**Mixed**

*Hero.* Never fear, things that are firme establish with my faith and before witnesses, aske halfe my kingdom, it shall be thine, no power can avert him that is willing.

*Daugh.* We shall shortly see what thing it is.

*Hero.* 'Tis certain, aske it now.

*Daugh.* Your Kingdom Sir I need not, which I deeme even as mine own while you possesse the Crown, as if I held the Scepter, but I aske a thing both meet and easie.

*Hero.* Thou thy selfe (not I) art in the fault thou hast it not.

*Daugh.* Give me the Rapiers head then in this Charger.

*Hero.* What words are these by thee so rashly vented?

*Daugh.* Not rashly neither.

*Hero.* Thou demand'st a gift that ill becoms a Virgin.

*Daugh.* To destroy an enemy is no uncomely deed.

*Hero.* Is therefore he an enemy and worthy of a Kings wrath?

*Daugh.* He's worthy of such wrath, who by his crimes deserves it.

*Hero.* What redresse may I then purchase for the peoples hate?

*Daugh.* The people must obey, and Kings command.

*Hero.* 'Tis a Kings duty iust things to command.

*Daugh.* Kings by commanding, may make those things iust which were before uniuert.

*Hero.* But Kings commands, the Law doth moderate.

*Daugh.* If that be right, which pleaseth Princes, then they rule the Lawes, not the Lawes them.

*Hero.* Then, for a King, a Tyrant the people will divulge me.

*Daugh.* But your Scepter keeps them in awe.

*Hero.* It doth, and yet they t babble.

*Daugh.* Such babbling Sir, by punishment severe is bridled.

*Hero.* Kingdomes are ill kept with state.

*Daugh.* And Kingdomes by impunity of crimes are easily subverted.

*Hero.* Yet we finde, Kings are securest in the Cities faith.

*Daugh.* It is no needfull that a King be lov'd, but fear'd.

*Hero.* The cruell are orewhelm'd with hate.

*Daugh.* A gentle King the Vulgar doth despise.

*Qs.* My Lord, all you have pleaded only tends, in my opinion, that your promise past, in vaine may passe away, as yet me thinks, you do not know the duties of a King; if these things which the common sort suppose honest and otherwise; you, for a King believe to be the same,

King

King Herod cries. Brothers and sisters, fathers, sonnes in law, friends, kindred, Citizens, and aduersé parties, are bonds for poor men, but vaine words for Kings; Let him that on his head once puts a Crowne, put from him all degrees of Common duty; let him judge all things honest that conduce to a Kings benefit, and hold no fact to be unseemly, that he shall effect for his owne safety; on the King depends the peoples welfare; Whosoever then towards his Prince is pious, hath regard unto the peoples welfare: shall the blood of this base fellow be so highly prizd, that for anxietie by day nor night you can repose? release us of this feare, of shame, your Scepter, and of waste, your City, of rapine, Armes, and all of civill yeares? Tis fit by an example new and great, you should ordein that Kingdome to all men be sacred and inviolably stand; he has committed an ungracious act, and by that let him perish; if no crime he has committed, let him seek for mee: Give to your Queene her enemy, your Queene if you neglect, yet as a King and father your promise to your daughter see performd.

Her. That Promise to performe with my best faith I am determind, but if my advice, the girl doe take more wisely shee will wish.

Qu. But if shee aske my counsell, yours my Lord shee may not change or take.

Her. Is't even so? should I so unadvised have made a vow? thus to a foolish girl my faith obligd? and thus committed to a womans hands my Kingdome, safety, treasure, life, and death?

Qu. Kings promises let certaine truth confirme.

Her. Well, sith I may not, what I may deny againe I doe admonish and intreat; let not wrath urge you to a bloody act, unworthy of your dignity and sex.

Qu. Grant this, and leave all other things to us.

Her. If of the Prophet you determine ought more rigorous, the perill, blame, and shame is only yours.

Qu. Now shall we vindicate our royall dignity in future times to be of none derided, now I'll force the stubborn people to speake well of Kings or learne it to their greif, and make them hold that all their Kings commands they gladly must beare and obey though never so unjust.

Chorus.

Ch. O thou great City where King David reign'd, you Towers of wealthy

wealthy *Salomon* and *Salem*, from whence against thy Prophets doth arise a rage so terrible, and cruell thirst of blood so innocent? Unhappy thou, whom it becomes to be a pattern, rule, or helme of piety, art now become the only mirror of a wicked life: Slaughter with violence, fraud, theft and rapine, are thy chiefe exercise, no Godly zeale perswades the Churchman to restrain his hands from horrible deceits, the people now forsake the Lord, that all things did create, and worship Idols for God, stone and wood, with Calves and Lambes their Altars are still hot, and Images the workman doth adore, which hee himself hath wrought, life he requires of a meere stock, and eloquence he craves of a dumb stone, the rich ingrats the poore, the Lord the Servant, ancient Rites are lost; The guiltlesse Prophets blood brings thee perforce to the Tribunall of the greatest Iudge, The poore exclaime and widowes fill the ayre with their complaints, for which the fearfull paine of just revenge attends thee, unless thou be in my divination much deceiv'd, for hee that throwes down insolence and pride, (being the King of Heaven, Earth and Seas) views from above the oppressed peoples teares; their heave prayers never doth forget, and speedily with a revenging arme, will punish thy unspeakable misdeeds: And overturne thy Towers, where with thou swelt in silent victor-like, The barbarous foe, shall all thy Buildings, Barnes and Lands possesse; The Vineyard Keeper shall repaire his fruit to an Out-landish Master; And where now *Salomons* Temple high towards Heaven doth rise, a foreign rustick shall his harvest make: O therefore, while Gods favour yet afford thee respite, of thy ill past life the sinnes forsaking, lettelly smother those guiltlesse Images of foraine Rites: Quench thy propheticall desire of wretched wealth, and greedy thirsting for thy Brothers blood: But thou wilt not repent thy ill past life, nor change of foraine Rites, remove, nor shun the greedy thirst of brothers blood, nor loost profane desire of wretched wealth: A vicious Plague shall therefore fall on thee: Famine and warre, with barrenness and wand, shall overwhelm thee, nor to be withstood; eill thou be quitted with defiled blood.

*Narrative Chorus*

*Nar.* Where may I finde (O who will tell me where?) The Prophets followers, that I may relate my heavy tydings.

*Ch.* Stay your pace awhile, untill you have begg'd, and speak in brief,

briefe, for what you beare I gladly would perstake.

*Nun.* O but to know, what you so know desire, it will not delight you.

*Cho.* Yet your short abode think not too long, how ere the matter stands.

*Nun.* Know you what boone the Daughter of our King hath beg'd of him.

*Cho.* To have the Prophets head given her in a Charger?

*Nun.* And his head, even so shee hath obtaind.

*Cho.* O horrible and most inhumane act; that heavenly vigour and comly countenance by rigorous death is utterly decayed, and cruell force with ever during silence hath shut up those lips that did abound with sacred vertue.

*Nun.* why weepe you? cease to poure out vaine complaints.

*Cho.* When things to be bewaild I see and heare, why should I not bewaile them?

*Nun.* If death be to be bewaild, let us bewaile the dead, whose hopes doe with their bodies lye interr'd; who doe not thinke, their short sleep being done, their bones must rise again, and there remains another life, Let wretched men bewaile those that are dead, and only wretched liv'd; None can be made by fortune miserable, though the like end of mortall life betide the innocent and guilty, good and bad, no man shall die ill, that hath lived well. If by the severall manners of their ends you judge men miserable, you will thinke so many holy fathers to be such, who dyed by fire, or water, sword or crosse, for him that dyed Defender of the truth, both for Religion and his Countrey Lawes, in all good things pursuing wee should pray, and wish to have like end or funerall day.

*Cho.* Verily you have uttered nought amisse, but we whom errors and opinion draw, foolish by flying death with death doe meet, the water drowning whom the fire hath spard; And by the power of contagious ayre, others are killd that have escap'd the sea; And some, that in the battell have surviv'd, with sicknesse pyning die; God doth ordeine wee may deferre, but not our deaths eschew; And daily wee delay our houres of death, yet with Diseases, danger, troubles, grieves: Long life is nothing, but a brittle chaine

Of diuturnall evill, which is knit  
 With a continuall course, and speedy race,  
 Even to the bounds of death: Nor doe wee hold,  
 (Bound with this bond) our selves to bee inthrall'd  
 In misery, but feare the fatall knife,  
 With deeper horror then a servile life,

**FINIS.**

30

A  
PLAIN FAULT  
IN  
Plain-English.

AND  
The same in Doctor *FEARNE*:

*Who (upon different grounds) build  
one Error, but this is the best of it, that their diffe-  
rence destroyes the same Error, which they  
would build upon the Ruine of  
PARLIAMENTS.*

---



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*f. c. 9*      L O N D O N,      *1642*  
Printed for T. Underhill. 1643.

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A  
PLAIN FAULT  
IN  
Plain-English.



As two Ships setting Saile out of one Har-  
bour, the one going to the West, & the other  
to the East, yet (if they continue in that  
course) must needs meet together in the  
middle side of the world: So Plain-English  
going one way in an intention for the Pub-  
lique, and Doctor Fearn, (going another  
way against the Publique) meet in one and the same wrong  
opinion and error, destructive to Parliaments.

Plaine-English will destroy Parliaments, by the peoples  
resuming their power, because the Parliament goes not high  
enough, in Terms, Conditions, and Actions.

The Doctors, and his fellow-Palignants, will hate the Par-  
liament dissolved, because it goes too high, and will not lay  
down the Common-wealth at the feet of the Cavaliers, preten-  
ding the name of the King.

So both speak to have it done, but upon contrary Reasons,  
confuting each other: For if the Reason of Plain-English be

good, the Doctors Reason is naught; and if the Doctors Reason be good, Plain-English's Reason is naught. But the Doctor saith Plain-English's Reason is naught, and Plain-English saith the Doctors Reason is naught, and I beleve both, and so the businesse is ended.

Yet to talk and walk a little farther with them, (but setting one on the one hand, and the other on the other, and my selfe in the middle to keep them from fighting) I would ask them some Questions of Justice, Honesty, and Reason.

First, Is it just that the debts of the Kingdome should be paid: and if so, I intreat my fellow-walkers to tell me who shall pay them, if the Parliament shall be dissolved: If they say, Another Parliament, how be they sure that another Parliament may not be moze displeasing to them then this, and deserve to be dissolved as well as this:

Secondly, Did not men lend upon the Act of continuing this Parliament: So that the Act of Continuance is the very Sine-w of their security, and that which drew them into the Contract of lending. And of whom shall our Brethren the Scots require the performance of Publique faith, if the Parliament (that gave this faith) be annihilated and dissolved: And is it honest to borrow money upon Security, and then to take away the Security, upon which it was borrowed: Surely, he that borrowes money upon Bonds, and then takes away the Bonds, deserves another name besides that of an honest man, and must look to borrow no moze of any that know it. And thus the Act of Continuance is turned into an Act of Confingage, while it is made a Lure to draw in Trust, but disabled to performe it.

Thirdly, In Reason, or in many Reasons, (if any Reason can be alledged, for which indeed none can be sufficient) it is for the Publique good, *Quia petichitatur salus populi*: The Publique is in danger. This Publique danger must be so evidently and apparently caused by the Parliament, that the whole People, or (at least) the greater part of it must plainly see it, judge it, and agree in it: But while there are two parts,

parts, one that saith the danger is caused by the Parliaments rising too high, a second by the Parliaments going too low; a third believing neither, (so; neither of these believes one another) but thinking the Parliament goes aright, or (at least) a tolerable way: How shall we think so many dissenting parts will agree upon one evident cause of danger? And if so many parts and sides differ, who shall be the Judge of the Controversie betweene the Contestants: Surely, if the Parliament may continue but till these three parts agree, either upon the Reason for which the Parliament shall be dissolved, as raising a publique danger, or upon a Judge to determine and judge their agreement, the Parliament may continue long enough, and by the Parliaments not ending, this Question may be at an end. And certainly this Question was raised in a most unreasonable, and therefore most unreasonable time: For, (when the people are divided into divers opinions, as well as Armies) is that a fit time to speak of agreeing together, in re-assuming their power, when they disagree in the Reasons of it unto death?

But againe, if the Votes of the people must be gathered by a Judge, where shall this Judge sit when he gathers these Votes: Must the people meet all together in one place, or be taken by poll in their severall parishes: If they meet in one place, that will end the Question, by putting out of question, that *Salus Populi periclitabitur*, publique danger will certainly follow, by this way of avoiding publique danger: For you must bring two sorts of people together, that have main Armies on each side, and if so, whether will not the people be in more danger by this meeting, then by the Parliament: but this the Swords and Guns will soon tell you. And if he must goe or send into parishes, surely I think Plain-English will be loath to compute the Votes of the parishes in Oxford, or New-castle, nor the Doctors to take the Votes in Windsor or London. And if the Parliament may continue untill this polling be done, I think it will be as good as an Act of Continuance.

But yet further, if most Votes must carry it, it will be a Legall Quare, Whether those that have lesse then 40. s. per Ann. shall have Votes, which is denyed in the choice of the Knights of the Shire :

Again, Whether those that are maintained by the Parishes shall give Votes, who have no Votes in choosing of Burgesses, and especially whether such men shall be fit to judge of publique danger, for the dissolving of a Parliament :

But thus Error is infinite in by-paths, and wandzings, and thus it falls out, when men (leaving the old lawfull, and fundamentall way) will tread out paths of their own making, and being onely of private condition, will take upon them the Government, or rather the Dissolution of the frame of the Publique. But this is the common fault of mutable and ever-repining Man-kind : If Ziklag be burnt, and wives and children carryed away, then they talk of stoning David. But if the foundations be thus destroyed, what hath the righteous done ? Surely it had been a point of discretion, (I will not say of civility and good manners) to have spent some thoughts first in a faire and admonitory way to have obtained this end, before they fall to destroying and rooting out Foundations, and plucking up Parliaments, and consequently Kingdoms by the roots : For certainly, if such a thing should be done, (which indeed is as unreasonable as it is destructive) there could be no freedom, certainty, nor continuance in Parliaments, & then, as good to have none at all. They must vote like men in chains, not their owne votes and consciences, but the votes and opinions of others : and they must not promise nor contract any thing for the Publique, except they send home to know their opinion that must rule them in their Votes. And certainly if this way be thoroughly followed, it may lead men, as well to re-assuming Lawes, as power of Law-making, and then into what a Chaos of confusion doe they resolve (or rather dissolve) this ancient, and well-grounded Government :

But (as I said) if they would have had such a thing done a handsome way, these re-assumers should have brought the people

ple together, to have found out, and agreed upon some in-  
vincible and manifest Reasons (for such they had need to be) to  
prove that the Parliament should cease for the publique good,  
and so propose them to the Parliament: For, they know the  
Parl. hath power to dissolve it selfe, and it is very preposterous  
to thrust them out of doores, before you aske them whether they  
will goe out voluntarily of themselves, especially being settled  
by an Act of Parl. And I assure you, by that knowledge I have  
of many (if not most) of the House of Commons, if you can  
shew a way how Religion, Liberty and safety, and consequently  
the Common good, can be better settled by their absence then  
presence, (that so they may leave their banishment, and return  
to their homes) I thinke you may have easily not their places  
only, but their thanks: For, little pleasure, and certainly  
lesse profit it is for them to leave their own businesses and fa-  
milies, (I say not Recreations) to work and toile in publique  
businesses, yea to be often put to make hyck without straws,  
even to work impossibilities, and to please two contrarities,  
or else to be beaten (on all sides) with such terrible Task-mas-  
ters as these Re-assumers.

But perchance too much hath been said against those cruel,  
unreasonable, and unjust speeches of re-assuming, especially  
where the people, Petres and King have given their Votes and  
Faith (by an Act of Continuance) that there shall be no re-  
assuming. And if nothing else, yet let Gods owne wonderfull  
hand stretched out in working for the Parliament, and by it,  
stop the mouthes that are opened against it. It was wont to be  
the common language of the Petitions of most Counties, to ac-  
knowledge the great blessings God had sent to them, by the un-  
wearied labour and service of the Parliament, as the taking a-  
way the High Commission, Star Chamber, and Ship-money,  
ec. but now advantages and exceptions must be sought out  
against it. And admit there are some failings, and some weak-  
nesses; was there not a great Apostle that glozied in infirmi-  
ties, because when he was weak, he was made strong: and no  
wonder, for God himselfe had told him, that in weaknesse  
his

his strength doth appeare. And appeared it hath, since God  
(by them) hath overthrowne such strong-holds, as former Par-  
liaments have not been able to remove, but have rather streng-  
thened against themselves. Doe not weaken those whom God  
doth strengthen for himselfe, but rather joyne with God in  
strengthening their weaknesse by supplies, prayers, and (if you  
will) faithfull, and petitionary advice: and doe not fight a-  
gainst a Miracle of Gods making: a miracle, I say, (for such  
our fore-fathers would have esteemed a Parliament settled by  
an Act of Continuance) destroy not then what he hath so won-  
derfully built, neither despise his building, though it appeare,  
not very glorious in fleshly eyes: Rather say with the Prophet,  
*Hag. 2. 3.* Who is among you that saw this house in her first glory? and how do  
you see it now? is it not in your eyes (in comparison of it) as nothing?  
Yet now be strong O Zerubbabel, and be strong O Iosua the son of  
Iosedech (the High Priest) and be strong ye people of the land, and  
worke; for I am with you (saith the Lord of Hosts) The Glory of  
this latter House shall be greater then of the former (saith the Lord  
of Hosts) and in this place I will give peace (saith the Lord of  
Hosts) And let all the people say. Amen.



FINIS.



*England  
Charles I  
K*

THE  
TRUE COPIE  
OF  
HIS MAJESTIES

Gracious pardon which His Majestie  
hath lately sent, and now once againe doth  
offer to all his loving SUBJECTS; as  
it is mentioned in one of the propositions.

If yet they will forbear to take  
up or levy any more Armes in a ho-  
stile manner against his Person,  
Crowne, and Dignity.

Excepting such Persons which have been formerly  
excepted, &c.

*Feb. 9<sup>th</sup>*



THE  
TRUE COPY

HIS MAJESTIES

Gracious pardon which His Majesty

hath lately sent, and now once againe doth

offer to all his loving SUBJECTS

it is mentioned in one of the propositions

If yet they will forbear to take

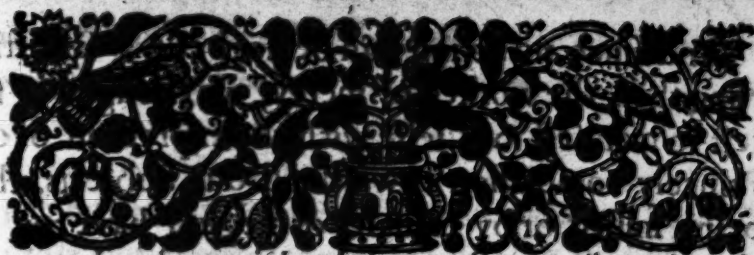
up or levy any more Armes in a ho-

stile manner against his Person,


Crowne, and Dignity.

Excepting such Person which shall be

excepted, &c.



The true Copie of His  
Majesties gracious intention and  
pardon offered to all his loving Subjects.

 H A R L E S by the grace of God King  
of England, Scotland, France, and Ire-  
land, defender of the Faith, &c. To all  
and singular our loving Subjects of all  
estates and conditions greeting.

Whereas by the speciall providence of Almighty God we have succeeded our royall Father of famous memory in all his Crownes and Dominions; having peaceably and with much joy of all our loving Subjects entred upon the said Crowns and Signories, wee thinke our selves ingaged in our royall clemency, to give to all Our loyall Subjects of our Kingdome of England and Principality of wales, a testimony of our grace and favour towards them, if they will yet reclaim themselves to their former obedience.

And since no action can better befit a Christian King then the workes of mercy, we thought it fittest to manifest our selfe with the expression of our Princely compassion towards all our Subjects, that being misled or by casualty or neglect have run either there lives, estates, or both into the danger of our penall Lawes. And though we have resolved with our selfe to keep up the dignity and equity of Iustice, without which no state nor Kingdome can subsist with safety; yet have we determined to allay and attempter the security therefore with this Act of our Princely pittie, if it shall be harkned unto. We doe therefore hereby out of our gracious lenity and compassion declare and pronounce to all our loving Subjects, this our free and generall pardon for all, and all manner of crimes, misprissions or offences, levying Armes against our person by a misunderstanding, whereby either their persons or estates or both might undergoe any danger or forfeiture which the power and iustice of our Lawes might inflict upon them directly or indirectly, and doe hereby acquit and assoyle them their persons and estates, from all manner of penalties or mulcts, which are provided by the municipall institutions and statutes of this Kingdome for their severall crimes and offences, and rashnesse therein. And this our said pardon and free remission by this Act of our grace shall extend

to

to all our Subjects and natives of our said Kingdomes,  
as well as those in other Countries as present in our  
dominions, excepting such persons as are Banished  
from these our Realmes for any Act of high Treason  
against our royall Father of famous memory, against  
his most excellent predecessor Queen Elizabeth: nor  
shall it extend to any such notorious malefactors as  
have fled and relinquished any of our said Kingdomes  
for the horrible and crying sins of wilfull murder,  
Burglary or rapes, so to avoid the punishment due to  
their said capitoll and detestable offences.

¶ We doe further declare and signifie to all our lo-  
ving and obedient Subjects, that is, our royall pardon  
and free Act of grace, is not extensive or afforded to  
any person or persons resident within our said King-  
dome or principallitie of Wales, that has been  
found guilty and condemned by course of law for  
any of the crimes aforesaid; namely high Treason a-  
gainst our royall person, wilfull murder, rape or such  
like, nor to such felons as have been convicted  
of Burglary; for thereby wee should lessen by our  
lenity and compassion the dignity and equity of our  
lawes to our own prejudice, and to the great detri-  
ment of our good Subjects, who cannot be safe ei-  
ther in their persons or estates, if such notorious  
Delinquents by the benefit of our royall grace should  
passe with impunity. We do therefore to cleare all

misunderstandings of this our Act of grace to all  
our loyall Subjects declare that our free pardon rea-  
ches onely to such offenders as have either through  
the neglect of our lawes brought themselves in-  
to the danger of premunire extending to the forfei-  
ture of their estates and imprisonments of their per-  
sons; to all such as are committed for breach of our  
peace or bound to the same, to all offenders, namel  
in danger of punishments for simple Felonies, petty  
Larcinies, Chance-Medleys, or man slaughters, for  
all those who have levied Armes, or lent, or contri-  
buted moneyes, as they have unadvisedly done, to  
rayse a war against our person, crown and dignity, or  
any offences of that condition & consequence, except  
those persons which We have formerly excepted a-  
gainst. To all and every such offender, this free Act of  
our royall grace & pardon shall reach, him or them,  
clearly acquitting upon our hopes, of his or their fu-  
ture amendment, of al punishment or damage which  
the Iustice of lawes on him or them, would hanc in-  
flicted, without this our pardon, and forgivenesse;  
provided alwayes, that every one of the said offen-  
ders within our Kingdome of England and domi-  
nion of Wales, doe sue out this our royall pardon  
and Act of grace within the space of three months  
after the divulging of this our said Act, either at  
our Court of the Kings Bench at Westminster or  
before

before our Judges of Assize in their severall circuits.  
And if it shall happen that any of the said offenders by  
reason of his or their infirmity or disability of his person or their  
persons, cannot come to sue out this our Act of par-  
don and grace in his own person or persons, that it  
is shall then bee lawfull for him or them to doe it by  
his or their Atturney, and the pardon so sued out ty  
be of as much validity as those which are sued out by  
the offenders in person, and the said pardon to last  
in force for the free remission and impunity of the  
offenders during the tyme of their naturall lives,  
their estates also being for ever free from question,  
for any of the said offences by us or our Successors.  
Finally, if any person or persons under the benefit  
of our royall pardon, and in hope to gayne the like  
remission and act of Grace from Vs, hereafter shal re-  
commit any of the said offences, for which he or they  
formerly had the benefit of our pardon or act of  
Grace. We do then upon their conviction for the  
said offences revoke this our former pardon, which  
shall then no way secure them from the undoubted  
Justice of the Law provided for such offences. Gi-  
ven at our Court at Oxford the fifth day of Februa-  
ry in the 19. yeare of Our reigne of England, Scotland,  
France and Ireland. Anno Dom. 1642.

The Kings Protestation and Oath for the  
performance of the same, if His Majesties good  
people will yet recall themselves, and come to due obedience  
for the maintenance of the true Protestant Religion, the known Lawes  
of the Land, the Priviledges of Parliament, and the liberty of his Sub-  
jects.

**I** Doe promise in the presence of Almighty God, and  
as I hope for his Blessing and protection, That I will  
defend and maintaine the true Reformed Protes-  
tant Religion, Established in the Church of Eng-  
land; and by the Grace of God in the same will  
live and dye. I desire to governe by the known Lawes of the  
Land, and that Liberty and Property of the Subject may be  
by them preserved with the same care as my own iust Rights.  
And if it please God, by his blessing upon this Army raised for  
my necessary defence, to preserve me from this Rebellion I  
doe solemnly and faithfully promise in the sight of God, to  
maintaine the Law of the Land to my utmost power, and par-  
ticularly observe inviolable the Lawes consented to by this  
Parliament. In the mean while, If this time of Warre, and  
the great necessity and straits I am now driven to beget any  
violation of those, I hope it shall be imputed by God and Man  
to the Author of this War, and not to me, who have so ear-  
nestly laboured for the preservation of the peace of this King-  
dome.

Which unwillingly faile in these particulars, I will expect no  
ayde or reliefe from any man, or protection from Heaven; But  
in this Resolution I hope for the cheerful assistance of all good  
men, and am confident of Gods Blessing.

FINIS.

THE BLOODY <sup>33</sup>  
PARLIAMENT,

THE RAIGNE OF

Unhappy Prince:

LONDON

Printed in the Yeare of much

Blood-shed,

1643.

## The unhappie Prince.



His present occasion; serving so opportunely  
fit, I thought it a labour well worthy the  
Observation to lay downe a true Narration  
of that memorable Parliament begun in the  
tenth year of *Richard the Second*, both for  
the great wonder that it wrought in the subversion of the  
Malignants who were neer unto the King, and had dis-  
turb'd much pernicious Counsell into His sacred eares: As  
also that every good and carefull reader might learn there-  
by to avoyd diversities of miseries, and the feare and dan-  
ger of a cruell death. I will therefore give a true and short  
Narration of that which hath layne hid a long time in the  
shaddow of forgetfullnesse, concerning men of great and  
eminent Authority in this Kingdom, who hath been led  
away in the deceitfull path of Covetousnesse, and have  
come to an untimely and ignominious end; being famous  
examples to deterr all men in authority, or whom favour  
shall raise neere unto the King, from practising those or  
the like courses.

When *Richard the Second* of that name, about the prime  
of his youth, sway'd the Imperiall Scepter of our Realme,  
there flourished in his Court certaine Peeres, viz. *Alex-  
ander Nevill*, Arch-bishop of *York*, A man more favour-  
ably fortun'd then by the honour of his Decent. *Robert  
Kere* Duke of *Ireland*, *Michael de la poole*, Earle of *Sus-  
sex*, and then Lord Chancelour, *Robert Trissilian*, Lord  
chiefe Justice of *England*, and *Nicholas Brambre*, a man  
of low intemperance, yet sometime Lord Major of  
*London*. These men being raised by the speciall favour of  
the King, and advanced to the degree of privy Councelors  
where the men who had the onely rule of the Common-  
wealth, which they for a little while governed under the  
King with great care and diligence meriting thereby de-  
served commendations, but this not long did continue for

over come either with ambition, or with Covetousnesse  
or with the pleasures of the Court; they despised the Au-  
thority of their too easie King, and neglecting the com-  
modity of the Realme in a short time, the Reverences of  
the Crowne began to wist, the Treasure was exhausted,  
the Commons murmur'd at the multiplicity of Levies & Bonds  
Subsidies and new wayes of exactions; the Peers repin'd  
to see themselves disgrac'd; and in one word the whole  
Kingdom endur'd an universall misery. The Nobility seeing  
the miserable estate wherein themselves and the King-  
dome was involved, urged the King to Summon a Parlia-  
ment, which was done shortly after, in which amongst  
many other Acts *Michael de la poole* was dismissed of his  
Chancellorshipe, and being accus'd of many crimes of in-  
justice as bribery, extortion, and the like, he was com-  
mitted to *Windsor-Castle*, and all his lands confiscated to  
the King. Neither did the Parliament here give over but  
provided for the whole State by a mutuall consent betwixt  
His Majestie and the prelates, the Barons and the Com-  
mons, and with an unanimous consent, they chose a com-  
mittee of the Lords Spiritual and Temporal, to depresse  
all civill discensions; and to appease the grudgings of the  
people. Of the Spirituall was chosen the Arch-bishop of  
*Canterbury*, the Arch-bishop of *Tork*, the Bishop of *Ely*,  
the Bishop of *Winchester* &c. Of the Layalty were elect-  
ed by the Duke of *Tork*, the Earle of *Arundell*, the Lord  
*Cobham*, the Lord *Seymour* &c. these as men eminent in  
vertue were chosen by generall suffrage and (the Parlia-  
ment being then to be dissolved) were sworne to carry  
themselves as faithfull and obedient subjects in all their ac-  
tions. Soone after the Kings eares (being moved with  
*de la poole* buzz'd in the Kings eares (being moved with  
implacable fury against the Parliament) that the Statutes  
then enacted, were prejudiciall to the Crowne, and much  
derogatory to his Princely Prerogative, inasmuch that he  
should not have the power in his owne hands to preserve  
a servant or to bestowe a largesse &c. By these and other  
the like impious instigations, with which the Devill did  
continually supply them, they practis'd to annihilate the  
out of the Parliament, or whatsoever might seeme by the

liberty of the Subject to reflect on the royall Prerogative of the Prince: And first by their serpentine tongues, and ambitious Projects, they so bewitched the noble imagination of the King, that they induced him to beleve that all the ill they did was a generall good, and so wrought you him, that he began to distrust and abhorre the passed Acts of his Parliaments as treacherous plots & wicked devices. Next they busied to ingrosse the riches of the Kingdom into their own Coffers, and to the same end deale cunningly, yet pleasingly with the King, that to some he gave ransomes of royall captives, taken in the late wars in France, to some townes, to some Cities, to some Lands, to others money amounting to the sume of a hundred thousand markes to the great impoverishment both of King and Kingdom. Thirdly contrary to their allegiance they vilified the Dignity of the King, they caused him to sware that with all his power during his life, he should maintaine and defend them, from all their enemies whether Forraigne or domestick. Fourthly, where it was enacted that the King should sit with his Parliament at Westminster to consult of the publicke affaires, through the perswasion of the aforesaid Conspirators he was drawn into the most remote parts of all his Realme, to the great disparagement of his great Counsell, and the generall dissatisfaction of the Kingdome. And when any of his great Counsell came to make relation of the state of the Realme unto his Majesty, they could not be granted access, unless they related the businesse in the presence of the conspirators, who was alwayes ready to upbraid them, if they uttered any thing that displeased them, and though they seemed to advance it, they did as much as in them lay, to hinder the King from exercising his Royall Prerogative. But though there were so many Plots, Conspiracies, and Treasons against our State, our ever mercifull God inspired into the hearts of the Duke of Gloucester, the Earles of Arundell and Warwick, the spirit of valour and magnanimity, and every man according to his ability Layed a power for the preservation of the King and kingdome, all which forces being united, amounted to the number of 30000. And though the Conspirators by vertue of a certaine

aine Spirituall Commission, Proclaimed throughout the  
City of London. That no man upon the paine of the loss  
of his goods, should sell any victuall or amunition to the  
Army of the Earle of *Arundell*; they could no doubt  
them from it: wherefore they counselled the King to ab-  
sent himselfe from Parliament, and not consult of the af-  
faires of the Kingdome, unlesse an Oath were taken that  
they (the said Conspirators) should having accusation ma-  
ged against them, and they caused it to be proclaimed  
throughout London, that none under paine of confiscation  
of all their goods, should speake any upbraiding speeches  
concerning the King on the conspirators which was a thing  
impossible to hinder. In the meane time the three noble  
men the Duke of *Gloucester*, the Earle of *Arundell* and  
*Warwick* having mustered their troops, sent an accusati-  
on in wrighting to the King against the said conspirators  
the Arch B. of *Tork*, the Duke of *Ireland*, the Earle of  
*Suffolke*, *Robert Tresilian* and *Nicholas Brome*, wherein  
they accused them of high treason for Proclaiming through  
out all the shires where the King Iourned, that all Barons  
Knights and Squires, with the greatest of the commonal-  
ty able to bear armes, should readily repaire to the King  
for his defence against the power of the Commission. As  
also that contrary to the said Act they caused the Duke of  
Ireland to be created Chief Justice of Cheshire hereby sel-  
ling Justice as they listed and for giving pardons under the  
broad Seal to Fellons murderers and such like as also they  
taught Ireland to looke backe on her pristine estate of ha-  
ving a King; for they plotted to have the Duke created K.  
of Ireland: and for to have the confirmation of this design  
they allured the King to send his letters to the Pope.

When these things come to the Kings eares he sent unto  
them requiring to know what their demands were: An-  
swer was returned; they desired that the Traytors who  
daily committ *infamouse crimes* and filled his eares  
with false reports to avoyd the effusion of more blood;  
might receive that reward their crimes deserved and that  
they might have free liberty of going and coming to his  
grace in the King gave consent unto and sitting in his  
throne in the great hall in westminster the Poore appellants  
with

with humbler reverence bowed three times low before his  
Majesty on their knees and again asked the aforesaid con-  
spirators guilty of high treason whereupon not long after  
the Duke of Ireland with drew himselfe and marching unto  
Cheeshire Lancashire and Wales raised a power of 6000  
men in the Kings name to overthrow and confound the ap-  
pellants and marching towards London where he found the  
army of the appellants was marching downe the moun-  
taines neere whutney like a Hive of Bees such a violent and  
cold palfey cowed them that they flong downe their armes  
and yielded themselves to the mercy of the appellants the  
Duke of Ireland himselfe putting spurs to his horse took  
the River where he hardly escaped drowning the conspira-  
tors hearing of this stricken with feare under the covert of  
the night did fle by water to the Tower and seduced the  
King to goe along with them.

Not long after there was conference in the tower be-  
twixt the King and the said appellants at the end of which  
the King did sweare to adhere to their conditions so far  
as the rule of Law and Reason and Equity did require.  
and because the Harvest was now ripe presently divers of  
the Officers of the Kings household were excluded. as  
John Beauchamp Peter Bontary Knights and many others  
and of the clergy John Bute Deane of the chappell John  
Lambert chancellour of the exchequer John Gifford clerk  
of the chappell were kept under Arrest and thus this  
ledeous brood of meniers so oftene shaken was quite  
overthrowne.

On the second of February the King came to his Pa-  
liament and after him appeared the five noblemen ap-  
pellants who leading one another hand in hand with Sub-  
missive pefftures they revered the King and by the  
Mouth of Robert Plesington their Speaker they thus de-  
clared That the Duke of Gloucestre and themselves came  
to purge themselves of the Treasons laid to their charge  
by their conspirators in which the Lord Chancellor by  
the Command of the King answered that the King con-  
ceived honourably of them all especially of his cousin the  
Duke of Gloucestre who being of affinity to him in a col-  
laterall line could never the said be induced to attempt  
any

any Treason against his Majesty. On this, interchanged  
humbly given to the King, the appellants requested the  
King that sentence of condemnation might be given a-  
gainst the conspirators, but the King being moved in con-  
science and in charity perceiving that in every word they  
are to remember the end, desired that the process might  
cease; but the Peers again importuned him that no busi-  
ness might be debated until this treason were adjudged;  
to which the King at length graciously granted his assent  
and when nothing could be produced by the conspirators  
to justify themselves, they were adjudged this heavy  
doom. That the Arch Bishop of Yorke, the Duke of  
Ireland, the Earle of Suffolk, *Trissilias* and *Drummond* should  
be drawn from the Tower to Tyburne, and there to be  
hanged upon a Gibbet until they were dead, and all their  
Lands and goods to be confiscated that none of their Po-  
sterity might by them be any way enriched. After this  
many more of their accomplices were taken and indicted  
of high Treason, whose names here follow underwritten:

*The Names of such as were charged and condemned of high  
Treason in the afore-said memorable Parliament.*

*Alexander Neill* Arch Bishop of Yorke, *Robert de Vere*  
Duke of Ireland who being banished into France was kil-  
led with a wild Dove, *Michael de la Pole* Earle of Suffolk  
L. high Chancellor, *Robert Trissilias* L. chief Justice of  
the Kings bench, *Sir Nicholas Brakenbury* sometimes Lord  
Mayor of London made a privy Counsellor, *John Blake* Ser-  
giant at Arms, *Thomas Pilk* an intelligencer of *Trissilias*  
and all these (except the Duke of Ireland) were hanged  
and drawn in the Blimes now called Tyburne.  
*Robert Bullock*, *John Holt*, *Roger Fitzherbert*, *William Bur-*  
*leigh*, *John Lofton*, *John Cary* were Judges and all of them  
condemned, yet their lives were saved at the intercession  
of the Lords Spiritual and Temporal; and were after-  
wards banished into Ireland. *Sir Symon Bampfylde*, who  
was condemned and beheaded. *Sir John Brachbury* Secy-  
and of the Household to the King. *Sir James Brerfous*.

There was also condemned and detected of the afore-

said treason. The Bishop of *Chichester*, the Kings confessor  
*Sir Thomas Becket*, the Kings Knight, *Sir William Fitz Osbert*, Knight,  
*Sir Nicholas Fitz Osbert*, John *St. John*, John *Lawson*, & others  
 last, were some of the Clergy. Behold these men who  
 feared not God nor regarded men, but having the Law  
 in their own hands wrestled them now this way and now  
 that way, as pleased best their appetites, wrestling them  
 at their pleasures for their own Commodities, were at  
 the last brought down to the depth of misery from whence  
 they were never able so free themselves.

*Richard*, Sonne of the valiant and victorious *Edward*  
 the blacke Prince was borne at *Burdett* and grand-child  
 to King *Edward* the third being eleven years old, began  
 his Reigne the twenty one day of June, in the year of  
 our Lord 1277. and was Crowned King at *Westminster*  
 the 6 day of July, in bounty, beauty, and liberality, his  
 face surpassed all his Progenitors, but was over much given  
 to ease and quietnesse, little regarding the fears of Armes.  
 And being young, was ruled most by young Councell re-  
 garding little the Councell of the sage men of the Realm,  
 which thing turned this Land to great trouble, and him-  
 self to extreme misery. For being first disgraced by his  
 Cousen *Henry* of *Bullingbrooke*, Duke of *Hereford*, Sonne of  
*John* of *Gaunt*, D. of *Lancaster*; he was at length by the  
 generall consent of Parliament deposed from his crowne  
 and Kingdom, the 29. of *September* 1299. and commit-  
 ted to prison and afterwards wickedly murdered for  
 being sent to some farre castle to be safely kept and Princely  
 maintained, he was shortly after by King *Henries* direc-  
 tion and command, who feared least his estate might be  
 shaken while King *Richard* lived, wickedly assassinated in  
 his lodging *Sir Peter* of *Exton* and 8. other trustfull men  
 from one of them which with a Princely courage wrest-  
 ed a great hill and therewith slew 4. of them, fought with  
 all the rest untill coming by his own choyce (in which  
 the he bravely fought) made for his own safety, he  
 was by him smooke with a Pole-axe in the hinder part of  
 his head that presently he fell downe and died, when he  
 had Reigned 22. years 22. weekes and 2. dayes.

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